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"Western Women in Eastern Lands."

(Second Study:--Woman's Life in Non-Christian Lands.)

Wrongs of Womanhood Established Through the Teachings of False Religions.

BY MRS. MAY MORGAN MCKELVEY, LYALLPUR, INDIA.

"You remember what I said once—that you could not, perhaps, put a whole crown on the head of Jesus—that is, bring a whole country to be His—but you might put one little jewel in His Crown."

Bishop French, India and Arabia.

WE women, living out our happy lives in this favored land, cannot of ourselves have even a mental comprehension of the subject before us for consideration. It is the gift of God to understand, sympathize and pity; these are divine, and emanate from the heart of God. Hence, before we can rightly approach this subject, the great destitution of all that goes to make happy womanhood must appear in all of its bitterness and loss, and we must see our sister womanhood in Oriental lands as they really are. Any attempt to picture it to Christian women is futile, yet may our study be so burdened with prayer that we may be touched with compassionate needs and our ability to change the awful condition, which is the result of conditions emanating from religious influences, be enlarged. May this study impel us to do God's will and

purpose in behalf of our own more fortunate and widely contrasted condition—entirely the result of Christian influences. Let us be deeply impressed with the responsibility of our opportunities as we proceed with this very real subject.

The wrongs imposed upon Hindu, Chinese and Moslem women, are buttressed behind the sanction of religious teachings and introduced with the founders of their faith. What a fallacious teaching to believe that "education, culture, refinement" are the only means necessary to change these conditions. There are some good elements in these false religions, but absolutely nothing that honors woman or tends to her elevation. What has Confucianism done for China's 128,000,000 women? Woman is but an obscure, inferior, even impure being, only created to obey the father, son and husband, kept in bondage, forbidden to be educated; sold or rented, divorced at will—a picture of debasement, neglect, servitude and ignominy, and eternal annihilation is all we can see in the religion of Confucius.

Buddhism, in its teachings, allows no hope for women, only as she follows the

prescribed devotions and servitude suitable to the deepest sensualities and desires of man. Buddha regarded existence as the greatest of tragedies and therefore, woman, by whom new beings are brought into existence, to suffer its endless woes, is *herself* "the fountain of ill, a temptress, an allurements, a hindrance in the path to the divine."

It is not surprising nor unnatural that such a depressed social condition for women, resulting from the teaching and practices of false religions as noted, that there would be such large percentage of suicides. Dr. Arthur Smith says: "The death roll of suicides is the most convincing proof of the woes of Chinese women." Although Japanese women are not so oppressed as the other Oriental women, nevertheless, here we find the low estimate they place upon womanhood, when holding to their religious teachings. Indeed, to such an extent does the doctrine of the "three obediences" influence their practices, that a woman is of commercial value largely to pay her husbands debts, or perhaps an ambitious brother in order to obtain an education, will sell his sister to dishonor. Even lower estimates are placed upon her than their beasts of burden.

As late as the year 1897, nearly one third of their marriages ended in divorces. Japan has yet to recognize, with all its remarkable accomplishments, woman's rights and claims to virtuous lives. Until it does abolish this effect of its religious teachings and loose morals, it will fail eventually, as it should fail. It is too late in the day for any Nation to diffuse immoral practices because of an inherited belief.

Womanhood suffers ignominy and brutality even on lower planes than the beasts, whether in pagan or heathen lands.

The lives of womanhood and childhood are the most affected by false religions. They are bought and sold as chattel. Slavery, widow-hood, cruelties, superstitions, seem the only heritage of woman's

lives in non-Christian lands. In Moslem lands, woman is crushed under the weight of the debasing tenets of Islam.

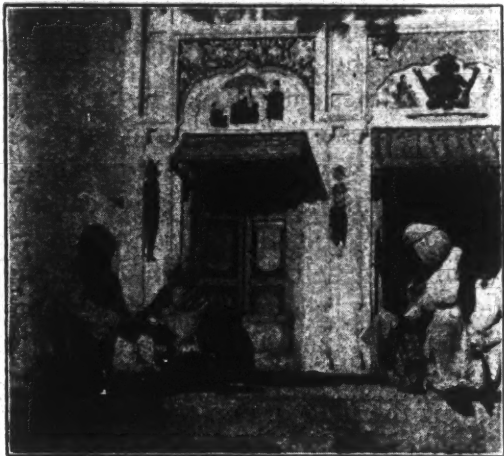
"The darkest blot upon the false prophet, Mohammed, is his low appreciation of woman which led him to embody in the Koran, that legislation which affronts the heart and intellect of womanhood." The injunction of the Koran being regarded as inspired, and the prophet even in his indefensibly adulterous private life, as one above reproach or criticism, their united influence makes the most debased standard of womanhood. Although certain customs differ in the various Moslem lands, yet the salient features of Islam are identical, and may be briefly stated as seclusion of women, all but the poorest living and dying behind the enclosures of the harem, only appearing in public clad in the opaque white garment, the veil enveloping the entire body.

Polygamy, with all its debasing influences—divorce, wife beating and ignorance; no woman permitted to learn to read or attend any public worship. There is absolute servitude to the will of man. All that a man has to do to be relieved of one or many wives, is to say three times—"I divorce thee." In Egypt and Palestine, divorce is prevalent. Authorities state that about 80 percent of the marriages end in divorcement. Kasmir Amin, a prominent Mohammedan jurist writes: "Man is the master, woman is the slave; she is merely the object of his sensual pleasure, a toy with which he plays when and how he chooses. Knowledge is his, ignorance belongs to her. His right is to command, hers to *blindly* obey. Everything belongs to him, and woman is but an insignificant part of that everything." In brief, the Koran teaches that woman is a plague spot, a source and centre of physical and moral contagion unfit to appear in public, a defilement to God's house.

In a recent publication concerning the condition of Moslem women. (1906) the authority being missionaries—both teachers and physicians, say: "The condition of

women under Islam, is everywhere the same, and there is no hope of remedy for the physical, moral or spiritual ills which they suffer, except to give them the Gospel of Jesus Christ."

But it is left for India to reveal to us the deepest degradation of womanhood, in the condition of the ninety-five million Hindu women, who bow before her heathen gods and goddesses, or her filthy idols, and this degradation is inherent in the



WORSHIPING THEIR HOUSEHOLD GODS.

very religious standard of the people, for the worst evils which characterize the social life of the women of India, rest, every one of them, upon positive teaching of the most venerated scriptures. Take, for instance, the custom of enforced seclusion—in all but the poorest, lowest castes, we find the women of the family secluded in parts of the household where no man save the immediate family, ever enters. This custom of immunizing the women, from marriage to death in prison-like confinement, is often laid to the influence of Mohammedan invaders, but in the most sacred code of Hinduism, that of Manu, 900 years before Christ, we find enacted,—“A woman must not go out of doors without the consent of her husband; she may not laugh without a veil over her face, *nor look out of a door or window.*”

The writer was once asked by a gentle-faced, high caste woman how a tree looked where it entered the ground. “I

can see the top here, over this high wall; are there leaves and twigs like this on it, where it enters the ground, too?”

The Vedas and Shastras also teach the debasing inferiority of women. “The wife is declared to be the marital property of her husband, and is classed with cows, mares, female camels, slave-girls, buffalo-cows, she-goats and ewes.” Dr. Wilson says: “Of the original constitution of women, compared with that of man, Hindu sages and legislators and authors of sacred books, have written—‘Falsehood, cruelty, witchcraft, folly, covetousness and impurity are woman’s inseparable faults. Woman’s sin is greater than man’s and *cannot be removed by the atonements which destroy his.*’ Also, since considered by nature, so impure, Manu forbids her to read the sacred scriptures or to pronounce a single syllable out of them. Women have no business with the text of the Vedas.”

Also, as a logical outcome of these “sacred” teachings, Hindu women are denied education. “Today, after a century of educational effort, not one percent of the women of India are able to read and write, and that small fraction is almost wholly Christian.”

Hindus sometimes pride themselves on not having the divorce evils in their midst, but the truth of the matter is this: “For Hindu women, marriage is irrevocable. She has no choice in it, as she is usually married before she knows what marriage is. Her husband may ill-treat her, beat her, almost kill her, but she can get no divorce from him, or from a contract that she never was a party to. If she runs away to escape his cruelty, she must, for the rest of her life, be regarded as a widow, and with her family, disgraced. But he, noble man! can marry another, or he can bring other wives into the home if she stays, or if he choose, he can desert her entirely. But there is no remedy for her.” The law of Manu, as sacred to them as are the Ten Commandments to us, says—“Though destitute of virtue, or licentious, or seeking

pleasures elsewhere. or devoid of good qualities, the husband must be constantly worshipped as a *god* by the faithful wife." The Puranas, one of their most valued books, says—"Be her husband deformed, aged, infirm, offensive; be he choleric, debauched, immoral, a drunkard, a gambler; let him frequent places of ill-repute, live in open sin with other women, have no affection whatever for his home; let him rave like a lunatic, let him live without honor, let him be blind, deaf, dumb or crippled, in a word, let his defects or wickedness be what they may, let him threaten, abuse or beat her as he may, a wife should always look upon him as *her god*, answer him meekly, kiss his hands and lavish upon him *all* her care and attention."

Another evil custom is the patriarchal family system. Only custom you say, and yet, in India, custom makes religion too often. A young bride does not go to her husband's home as queen of his heart, and mistress of his house, but she lives,

rears children and dies, subject to her *mother-in-law*, aunts-in-law and elder sisters-in-law, and if she be young, to many more than these. She may never talk with her husband openly before them, and even to resent their slightest suggestion is regarded as deepest heresy. "God pity these little brides!"

But one of the most unnatural and inhuman social customs which trace their origin to the Hindu religion, is the popular treatment of the widow. "Throughout India," says Ramabai, "widowhood is regarded as the punishment for horrible crime or crimes committed by a woman in her previous existence upon earth, disobedience, disloyalty to the husband, or murdering him being the chief causes of widowhood." On this superstition rest many of the cruelties in common practice. Formerly the widow was burned upon her husband's funeral pyre, a rite called *suttee*, which is mercifully uncommon now; but the long-drawn-out years of agony which make up the widows' sad fate



LITTLE HINDU GIRLS

Many of them married. The men and boys are wandering about at one side, remarking contemptuously "Why catch a picture of *girls*?"

now, has been termed *cold suttee*, by one who understood, and there is no doubt but that today many would prefer the momentary agony of the one to the years of galling bitterness of the other. The very word, "widow," means sorrow, shame, desolation and contempt. Being supposedly accursed, the village barber's desecrating hands are laid upon her hair with no gentle hand, and it is all shaved off roughly and un pityingly, accompanied by taunts and insults. Stripped of all her ornaments, even of the bright paint worn by most women, how the iron enters her soul as she touches the coarse white widow's garment, henceforth to be her only one. "What a wide, wide chasm this dear soul crosses that night, between the past and the future," and yet, this is only the beginning! One meal a day, of coarse food, twice a month fasting from all food and water for *forty-eight* hours, debarred from all family feasts and gatherings, shunned, hated, the family drudge and slave, taunted and suspected, an object of "bad luck," to be cursed and beaten if she crosses the path of one more favored, or her shadow unwittingly falls upon that one—and beside this, subject to all the forms of cruelty which can be suggested to hateful ingenuity. A C. M. S. missionary writes:—"I sat in the veranda of a well-to-do Hindu house one day, and talked to the bright looking women in their jewels and silks, and all the time, though little I knew it, a widow was tied up in a sack in one of the inner rooms."

Oh sisters, can we, in this land, where, when we suffer and are comforted by the love and tender sympathy of our friends and relatives, realize the *Hindu* widow's terrible lot and her future? A lifelong widowhood—a life time of this misery—with possibly much that has not been written, some of which could not be, for only too often, men of her own household, or strangers, may desecrate her womanhood, and complete her moral and physical ruin. Some might escape the prison-house, but where would they go? No one would want a widow for a serv-

ant. She is completely ignorant of any work—has but the single garment on her person. Starvation stares her in the face, and the only alternative is to enter upon a life of shame, or to seek a last refuge in some tank or well. And if we remember, that in 1901 there were nearly 26,000,000 widows in India, we shall the better understand the extent of the blight and curse of such "religious" views concerning them.

Wrongs of Childhood—Early Marriages, Enforced Widowhood, Enforced Seclusion, Degradation.

The conditions which we have just considered would be terrible enough if they affected only the adult women of non-Christian lands, but this is not the case—for, from birth, the poor little woman-child is branded with the stigma of her sex, and the sorrows of her unfortunate lot commence before she is of an age to understand either the curse or its cause.

In the Chinese empire the girl baby is not only undesired at birth, often numbered instead of named, and not counted by fathers as being in the family at all, but in countless cases the tiny life is abruptly terminated by some form of the prevalent infanticide; and if the wee maid should be allowed to live, too often it is only that she be made a chattel and sold as a slave to relieve the family poverty. Cases are cited where, rather than endure the bitter lot before them, and especially in prospective marriage, even the young girls have banded themselves together to commit suicide.

In pagan lands, *all* the infants suffer, but there is *some* effort made to save the *male* ones. However, as an illustration, statistics show that 68 percent of babies born in Congo Free State die under one year of age, and that most of these are girls. In some places, when twin girls are born, they are promptly buried *alive*.

In lands where womanhood is bound under the deadly weight of Islam, girls are undesired, and even where infanticide is legally prohibited, it is easy to evade detection. Who is to know if a

filthy, blood-soaked rag is dropped "by accident" over the mouth and nose of the tiny new-born girl—and if, afterward rupees pass between the father of the unfortunate babe, and the attending mid-wife, who can prove the service for which payment is rendered! Who cares, anyway!

Some years ago, in one Mohammedan district, several hundred children were returned as having been carried off by the wolves—and *all of them were girls!* A tribe was cited where there were eighty boys under twelve years of age, and only eight girls. In Lyallpur, Pun-

Zenana, into which these young wives, many of whom are mere children, are thrown, beggars description.

One who speaks from experience, says—"While intellects are dwarfed, distorted, and all but extinguished, all the worst passions of human nature are developed and stimulated—jealousy, envy, impurity, lust, murderous hate and intrigue, to such an extent, that in countless houses, I have been asked for drugs to disfigure the favorite wife, or take the life of her son—these and worse are the morals of the Zenana."

Another says—"Instead of promoting



THE BRIDE AND GROOM.



THE BRIDE ON HER WAY TO HER HUSBAND'S HOME.

jab, the writer knew a Mohammedan woman who gave birth to twins, and who deliberately gave *all* her milk to the little boy twin—until in two or three days the little girl twin starved to death!

Little Mohammedan girls are, for the most part, uneducated. In the few cases where, after much persuasion, they are permitted to attend a Mission school, they are obliged to leave school very young to be betrothed or married, after either of which ceremonies, they are very rarely allowed to go about the streets again. And the moral atmosphere of the

virtue, the Zenana system has tended to render the imagination prurient, too frequently the greatest improprieties of both speech and life, prevail behind the purdah."

Instances of Mohammedan girls being piously devoted to lives of direct or indirect sin, are by no means rare. Such are those "devoted" to a prophet or "holy man," Nautch girls, and notably a certain tribe or so-called "caste" in India, whose girls are all brought up as harlots. The boys born into the tribe are married outside to good women, but if the off-

spring of such marriage be a girl, she, in turn is brought up to this life of shame. The writer knew a Sessions' Judge, well educated (having spent years in England) cultured, intellectual, whose three beautiful daughters had to be brought up in this vile way, *hamara dastur jo hai*—(because it is our custom.)

But it is left for Hinduism to add the crowning insult and the deepest degradation to their helpless, defenseless, innocent girl-children, for not only are girl-babes so unwelcome that the father announces to his friends at their birth—"A stone has come to our house," or, "we have *nothing at all*," but this undeserved opprobrium and stigma attaches itself to every plane of their social life. For one thing, there is the almost universal custom of child-marriage, which has been called "India's deepest blot," and by which little babies of even less than a year, can be given in marriage to men old enough in years and sin to be their *great-grandfathers*. And, as above stated, this revolting custom is based upon *religious sanctions* of the highest authority. In fact, there are heavy penalties for the non-performance. Manu says—"If a daughter is married at the age of six, the father is certain to ascend to the highest heaven; if the daughter is not married before seven, the father will only reach the *second* heaven. If the daughter be not married until ten, the father can only attain the *lowest* place of the blest. If unmarried until eleven, all her progenitors for *six* generations will suffer pains and penalties." Believing and fearing this, the Hindu father usually marries his daughter, no matter how young she is, at the first good opportunity, lest another might not offer, and she be left on his hands past the "marriageable age" of *six or seven*!

And yet, for this evil marriage custom, there is full sanction in the sacred books. If it were not so, if it were only a manifestation of the low degree of civilization, one might hope for a gradual mending from within, but if their religion it-

self debases womanhood, the only hope for them is in a *new and purer* faith.

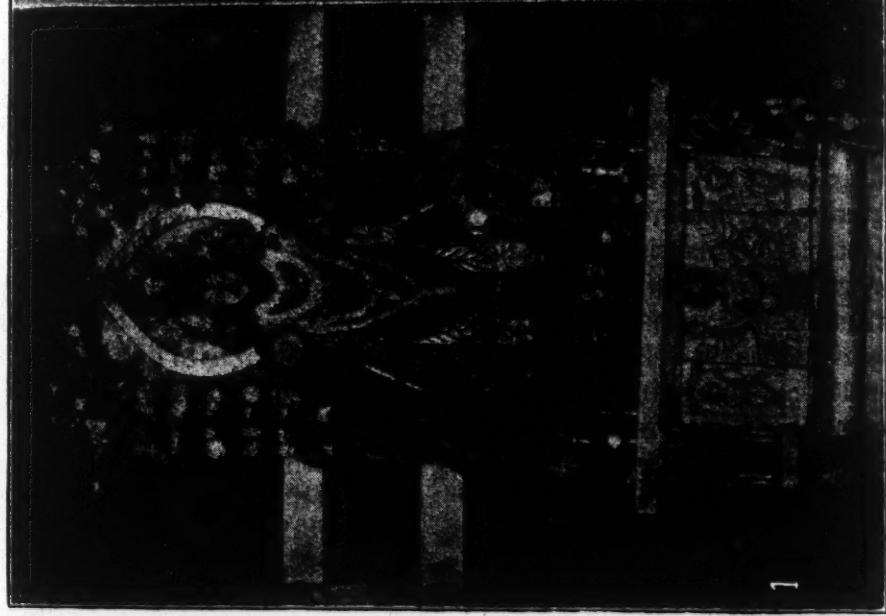
Child marriage leads to manifest evils. It leads to much unhappiness, to much physical suffering of the child-wife, and often to her death. It opens the door to unimaginable cruelties, especially at child-birth. The little mothers are so pitifully unequal to the terrible task—and their agonies make strong doctors and nurses quail at the sight.

Through efforts made, after the tragic and terrible death of Phulmani Dasi, an eleven-year-old child-wife, done to death by her adult husband, the "age of consent" was raised legally to twelve years. This means *not the age when marriage is to be contracted, but the age when it may be physically consummated*. This law may defend girls from strangers, but can be made *most ineffectual* in the case of husbands.

And child-marriage is capable of unlimited abuse also. Among the Kulin Brahmans, fathers too poor to buy a *young* husband for their girl, and fearing the curse, give their daughters as the fiftieth, sixtieth or even hundredth wife of old men who make their living by being husbands!

Another terrible affront to Hindu girlhood is the "consecrated prostitution" of thousands of beautiful young women. In all great temples, to which pilgrims resort, throngs of temple girls are kept. These are "married to the god," and *by their vows are obliged to prostitute themselves to pilgrims and priests*. Men go to worship, and commit what pollutes the very name of religion. Indian boys grow up to manhood accustomed to seeing unnameable vice shielded in these temples with a divine cloak. Some temples have as many as one hundred and twenty of these *dewa-dasis*, and they are a source of much revenue. And this "deified devilry" goes on in the name of religion, and a Hindu temple means—one stops in the writing, for the whole truth about their unspeakable foulness cannot be told. And these little girls—these small,

TEMPLE AND GODS WHERE YOUNG WIDOWS ESPECIALLY
ARE TO SPEND THEIR LIVES UNDER NAME OF RELIGION.



Picture No. 3 shows a famous temple of the gods in North India. Pictures 1 and 2 are flower-draped idols in the temple.

young children—these little human flowers—what of them? One day, as pure and innocent as your little daughter, and mine—the next, over in that hot-bed of sin, “tied to the god,” left *forever, body and soul*, with that thing of unthinkable vileness, “the priest of the god.” And the mother knows what is going on inside these walls, and she is silent, because it is *religion*, and how can that which is done in the name of the *god* be wrong?

And there are thousands, countless thousands of these consecrated prostitutes in India. Some bear one title, some another, *but the sin is the same*, and it is indescribable.

“Woman, then, under the non-Christian religions, is nowhere accepted as man’s equal, free, or educated, *nowhere* is her right to her person inviolate, recognized; but Confucius and Mohammed, Manu and Buddha, alike agree in treating her as a scandal and a slave, a drudge and a disgrace, a temptation and a terror, a blemish and a burden.” In short, she is “unwelcome at birth, untaught in childhood, unloved in wifhood, uncherished in widowhood, unprotected in old age, unlamented at death.”

Their Appeal to Women in Christian Lands.

This, then, Christian women of our Church, is the condition of your sisters in non-Christian lands. *Does it make any difference to you?* If it does, *how much?* Let us be out and out honest, through and through true in our answer. How much difference *does* it make to us? How much do we really *care* for these suffering six hundred million women? Enough to *pray* for them? *Really* to pray—to pray the prayer that *costs*? To *take time* in prayer—if necessary, to rearrange the day and its duties that we may have more time to pray? And is our prayer the “agonizing” that means fellowship with our Master in His suffering for souls, or is it but a “pleasant and enjoyable exercise,” a holy relief to our feelings? In prayer, as in everything else, it is true that “what costs little is

worth little.” Oh, sisters! knowledge spells *responsibility*, and surely we are permitted to know of this terrible need, in order that we may be able to pray with an intelligence and intensity impossible to those uninformed. Let us pray and continue to pray—but let us, at the same time, remember that God will not hear our prayers for the heathen, if He means us to be *out there among them*, instead of praying for them at home, or if He means us to give up some son or daughter to the work, and we prefer to pray!

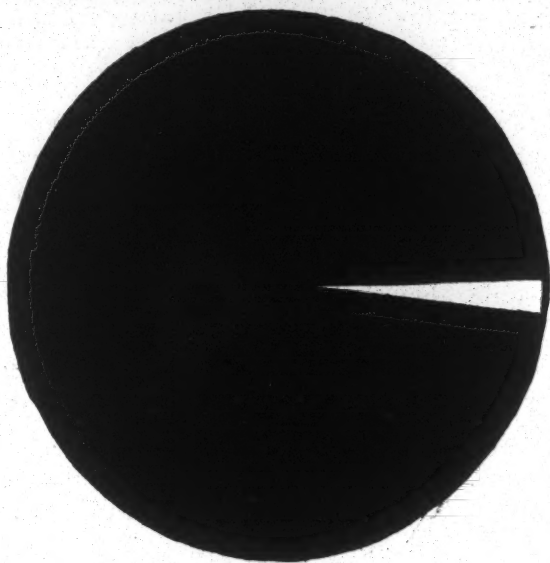
Again, how much do we care for these millions out of Christ? One has said, “We are playing at caring and giving and going; playing at doing, if doing *costs*; playing at everything but play—we are earnest enough about that!” In what degree then, are we God’s stewards, using His silver and His gold to extend His Kingdom? Are we denying ourselves *anything*? Are we giving up a *single* thing for which we care very much? Are we laying aside one ambition for the sake of giving to the cause of missions? Are we loosening our hold on a single child, we mothers, for the sake of those unhappy little baby wives, those forsaken little child-widows?

If the Boards are in debt, and cannot send your daughter, might we not send her ourselves, if only we would strip ourselves for Jesus’ sake? Surely something could be done if we only thought so; means would be devised; two or three like-minded would consent to live together so as to save expenses, and set a child free to go, who must otherwise stay for the sake of one of the three.

Again, how much do we care for this awful need for which our Master cared enough to die? We may feel for it—we may even pray for it—we may give somewhat of our superfluity for it, but feelings will not save souls. And Christ Himself could not, by praying for the world, save it—not by interceding for the world in Glory, was it redeemed, but Jesus had to *give Himself*. Some of us

must give *ourselves* up to go, if the narrow slit of white is to be widened in that great black disc of heathendom. Oh, young women—your lives are before you; where will you spend them? Where will they tell the most for Jesus? Are

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THE GREAT BLACK DISC OF HEATHENDOM.

you willing to be lonely for a few brief years that all through eternal ages Christ may have more over whom to rejoice, and you with Him?

Is the old false, selfish cry—"Do not bury your talents, waste your life!"

hindering you? Does our Heavenly Father view it that way? Where should we have been today, if He had thought Jesus, His Son, too valuable to be thrown away upon lost sinners!

Oh, dear girls of the United Presbyterian Church, think of the hundreds of millions daily living out their miserable lives mid the horrors of false religions;—and ninety-six thousand of these who die daily out of Christ—do you not feel that the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to outweigh His command and keep you out of the foreign mission field?

The time is at hand when the Church at home must meet these questions.

There is no doubt that the Church is able if it will meet the conditions necessary. These are consecration of all our gifts, be they time, talents, means, sons or daughters. All belong to God, wholly to Him to be used either in providing for some to go, or if intended that we should go, then that must be our offering.

May God bring us, as individuals, into the full consecration that is required—that the world may know the travail of His Soul and be satisfied.

Some Results of Woman's Organized Work For Missions.

BY MRS. JENNIE LOGUE CAMPBELL, MONMOUTH, ILL.

IN last month's article events were sketched, which in God's providence, led to the organization of Woman's missionary effort during the last forty years of the nineteenth century. These were, the beginnings of higher education for woman; the consequent broadening of her thoughts and sympathies to embrace all humanity; the devotion of her energies during the Civil War in the organization and carrying on of societies to provide the soldiers in camp with needed comforts, and to minister to the wants of the sick and wound-

ed in the hospital. As was shown, when there was no longer need for this form of effort, the energy thus developed, found an outlet through various channels.

Christian womanhood, beside organizing for the overthrow of intemperance, and the relief of distressed humanity in this country, began to form societies for carrying the Gospel to those lying in the region and shadow of death. Thus came into existence, the various denominational Woman's Organizations. As this is written, the Golden Jubilee of the formation of the first Woman's Missionary So-

ciety, whose organization extended beyond the single congregation—the Woman's Union Missionary Society, founded in New York in 1860—is being celebrated by great conventions in the large cities, from San Francisco to New York. To these conventions, gather vast crowds of the best and noblest women of the land. And now, after forty or fifty years of existence, we can rightly judge of the results of these societies in advancing the progress of the Kingdom of Christ.

First, they have both developed and utilized the executive power of women. When the time came, it was proved that that same ability which they had so long shown in the guidance of household affairs, that same skillful management and economy, which had kept many a family from financial shipwreck, was exercised in the larger affairs of the society. The thousands of dollars which women were now called to use for the benefit of the cause, were expended with the utmost care. It would be too much, perhaps, to say that these women—working almost invariably without compensation—made no mistakes, but it is not too much to say that their skill in the management of money surprised even experienced financiers. With a large faith in God, and in the women who formed their constituency, they undertook great enterprises in the way of schools, and hospitals and other missionary institutions, and did not fail in carrying out their plans. What was true of those who were the leaders, was equally true in the smaller spheres of the work. The individual woman has developed, both in ability and knowledge. Those who recall the early days of our own organized work—about thirty years ago—remember how few of our women possessed any but the vaguest knowledge of how to conduct a meeting. Now there are few congregations that cannot furnish more than one woman who can preside with ease and grace at any meeting, and can unravel parliamentary tangles as they may occur. What the literary and social club has done in that re-

spect for some women, the missionary society has done for its members.

The increase of knowledge as to missionary affairs, has been a most important result of the organization of woman's work. The preparation of papers has involved study and reading along definite lines. Referring again to the time before Woman's Missionary Societies were organized in our own Church, how limited was the knowledge of the majority of our women, even in regard to the mission work of our own denomination. Did the most of us have any definite ideas as to the location and extent of the Punjab, or of the districts in it which are assigned to our Church? We connected the land of Egypt with the Pyramids and Sphinx; but did we realize that the Egypt where our missions are located is the narrow band of fertility through which flows the mighty Nile? The Soudan was then indeed an unknown country to most of the world, but Khartoum and Omdurman, with their bloody history, their thronging people of varied races, have become familiar to us as we have heard of the work being done in the school and the church. As the little mission under the palms on Doleib Hill has developed, we have grown more and more to know of that strange country with its net work of rivers, its birds with the rustling wings, and its simple people whom we would claim for Christ.

Not only has the knowledge of our own missions extended, but during the last ten years we have studied the world-wide work of missions in different lands, and bearing different denominational names, who are doing so much to bring the blessings of a Christian civilization to the nations of the world.

This knowledge which has come through the study needed for the missionary society, has also included the needs of races of our own country—the Indians on their lonely reservations, the Freedmen in their upward struggles, the Mountaineers in the isolation of the blue Alleghenies, the varied races who are

crowding through our seaports into this "Melting pot of Nations."

In any sphere, knowledge brings interest. The woman who claims not to be interested, either in Home or Foreign Missions, by that very evidence shows her ignorance along this particular line. As this information increases, as a larger and larger proportion of the women of our churches are brought into connection with the society, the result cannot fail to be a far deeper interest in the great missionary enterprise.

Another marked result of the organized woman's work, has been to show what may be done by many small gifts from willing hands. The large sums which annually come into the treasuries of our Woman's Missionary Boards, are not, as a rule, the gifts of the wealthy. They are the offerings of women of limited means, and of children who have been taught in the home and the Junior Society to take an interest in mission work.

A hundred years ago, the small congregational societies were often "Female Cent," or "Two Cent" Societies, according to the measure of their weekly contributions. There are many more now who are able to make large gifts.



OUT FROM THE INFLUENCE OF HEATHEN-
DOM. GIRLS IN A CHRISTIAN BOARDING
SCHOOL, SIALKOT, INDIA.

Always, however, the widow's mite, rather than the alabaster box with its costly ointment, will represent the gifts of the individual women of the churches. But these small sums in the aggregate, are many thousands of dollars. According to the statistics at the recent Missionary Jubilee, the women of the churches support between four and five thousand unmarried women in the field, beside schools and hospitals and orphanages. In our own denomination, the contributions of the women have increased from the few thousands, of a quarter of a century ago, to the magnificent sum, last year, of \$144,443.97. About one-half of this, \$74,184.44, has gone to the support of the foreign work under the care of the Womans' Board.

Missionary literature has been deeply affected by woman's work for missions. We cannot now read the biographies of Dr. Morrison in China, Dr. Moffat in South Africa, Dr. Judson and his noble wives in Burmah, without having our hearts kindled by the story of their heroic lives. The grand missionary sermons of Dr. Mason, the powerful appeals of Dr. Duff, still stir our souls as they did those who first listened to them. But unfortunately, in these busy days, few people read lengthy biographies or sermons. The newspaper and the literary magazine have accustomed us to seeking information on every subject, in the condensed paragraph or the short article. The Women's Missionary Organizations have furnished attractive and interesting leaflets for grown people, stories and poems for children especially. With these have come maps and charts and pictures which have helped to make the study of missions clear and interesting. The seven volumes of the "Via Christi" series, with the supplementary books of which "Western Women in Eastern Lands" is the fourth, together give a very interesting and complete outline of the work from the day of the apostles down to the present time. The sales of these books have reached about 600,000

already, and it is impossible to estimate how much has been accomplished by this wide circulation in increasing missionary interest and intelligence.

Nor must we forget the great help received from our periodical missionary literature conducted by women. Our own excellent "Women's Missionary Magazine," which is so essential to the woman's work of our church, is a good representative of this class. The Junior Magazine, with its wealth of story and poems, of picture and of puzzle, presents the mission work to the minds of children in a most attractive way.

Lastly, perhaps the most valuable contribution of woman's work to the mission cause, has been sympathy and heart power. The two great springs of missionary effort are and always will be, love for Him Who loved us and gave Himself for us, and the belief that without the Gospel, the heathen face a hopeless eternity. Wherever either of these fail, the nerve of missions is cut. But with these motives to action, has come a fuller

knowledge of the wrongs and sorrows, especially of women and children under false religions, and the wish to make better, the conditions of life in this world. It is not without significance that medical missions on any large scale, began about the last quarter of the nineteenth century, a little later than the beginning of woman's organized work. Previous to that time, the emphasis had been laid almost entirely upon the effort to train the mind and save the soul. Now, it began to be felt that as the Master healed the sick, gave sight to the blind, and made the deaf to hear, so His servants, with the resources of modern science in their hands, should endeavor to follow in His footsteps in this regard.

Thus through the last half century, the women whose hearts God has touched have entered upon the work of saving the lost world in a more united way than ever before. God grant that this work may go on until our sisters in every land shall have learned of His love and power to save.

Sialkot Annual Convention.

BY HAZEL BENNETT, LYALLPUR, INDIA.



WHAT shall I say of the Sialkot Convention? Words fail to give any adequate description. Then again, many things are almost too sacred to touch upon. Surely we were made to sit with *Him* in the heavenly places. We were allowed to partake of the feast of Tabernacles which is the Harvest home of God.

As usual, our C. T. I. compound was changed into the convention camp. Tents were pitched all about and all the buildings turned over for convention purposes. Hundreds of people went to and fro about the camp. Oh it is a sight to rejoice any missionary's heart to see India's people gathered together thus, to do honor to the true God. Love and harmony was manifest in every place. The kitchen arrangements were as much a

part of His plan as were the wonderful meetings held in the great tent. The convention mottoes—"In honor preferring one another" and "Serve one another in Love," were beautifully carried out all over the grounds.

The message borne home to our hearts during the first days, was this—that if the Church of Christ does not allow herself to be purified and put on her beautiful garments, there is danger that God will have to raise up another people who will glorify His name. As He had to deal with the Jews, so He may have to with us if we do not heed His call and live lives of victory in Christ Jesus. Christ's bride must be made ready—she must be pure and clean. Every sin among the heathen about us is known to be in the midst of God's people. Oh let

us hide our heads in shame because of this awful fact!

Every meeting was just full of power. The Holy Spirit was our teacher—the men and women used, merely mouth-pieces. Mr. Jones from the Cassia Hill region, brought us heart-searching messages of the Cross. "We must be crucified with Christ if we would live with Him." "We must view the world from the Cross if we would know the love which can reach the hearts of men." "We cannot be unforgiving and unloving if we are on the Cross." "We are called to be priests unto God." "He allows us to have a share in the blessed work of intercession." "Angels would rejoice were they allowed this privilege yet we so often hold back." "Let the Holy Spirit cut your channels deeper and keep the trenches cleared out that *His* will may be perfected in you."

The two prayer rooms—one for men, the other for women—were the convention power houses. Oh what blessed times we had there. Many a soul was drawn nearer to God in those rooms—many a sin-burdened heart found peace and rest within those walls. Prayer which must needs reach the very heart of God, went up from there for loved ones still unsaved, and songs of praise (how shall I describe them?) burst forth from the deep recesses of overflowing hearts. Why don't we praise God more? Why is it so many of our churches at home have

to hire people to sing His praises? But no—that is not praise. Praise is spontaneous—something that must come out—we couldn't keep still if we wanted to.

I wish you might have seen our Punjabi women as they came out from the mother's meeting the last day of the convention. They were so happy they just had to shout. They gathered in a group and cried out—"Hail to Jesus, Hail to Jesus." Their poor, ignorant looking faces were transfigured, as it were, and fairly glowed as they sang for the joy that was in them. Do you wonder my heart leaped for joy and I wanted to shout, clap my hands and sing too?

The half cannot be told—one could go on and write volumes and still there would be more. We left Sialkot knowing it had been good to be there—left with hearts more in tune with the music of heaven, with deeper desires to be more faithful, to be more ardent lovers of souls—to be more in prayer, in praise—in short, to be completely subject unto the Divine will. As we went along in the train, the convention song, part of the eighty-sixth Psalm in Punjabi, rang out from the various compartments. People at the stations stopped to listen. So our people went home—back to their villages, singing, preaching, praying as they went.

Pray for a great harvest this year for India—for the world. Praise God for the Sialkot Convention!

THROUGHOUT the non-christian world there are unmistakable signs of the awakening of great peoples from their long sleep. . . . In all history there has not been such a period when such vast multitudes of people were in the midst of such stupendous changes, economic, social, educational and religious. . . . *What is to be the issue of it all?*

From "Decisive Hour of Christian Missions,"

Foreign Missionary Correspondence.

India.

Landour, Sept. 21, 1910.

"The North India Conference of Christian Workers," was held in Landour and Musoorie September 12th-17th. It is an Annual Conference and is always held in September in this Hill Station, for while the two names—Landour and Musoorie—are given, in reality, the station is one, scattered about over several hills.

The week preceding the Conference, daily prayer meetings were held at various centers, and during the Conference week proper, Bible Readings were held at three different points. Then in the afternoons a general meeting was held in the Union Church, which is centrally located.

The general subject of the Conference was "The Upbuilding and Expansion of the Indian Church."

Monday, the first day, is always "Women's Day." This year the subjects were:—"The Best Methods for Instructing Christian Women," "How Shall we Expand?" "Lengthening Cords and Strengthening Stakes," "The Power of Personal Influence," "Teaching Girls From Village Christian Communities." All practical subjects, and as each was presented by a paper, or an address, it was thrown open for discussion. These were lively, interesting and helpful.

One subject of Bible Reading was "A Study of the Ministry of Our Lord," by Dr. Holcomb; another, "The Church," by Rev. J. N. Foreman, and the third, "The Book of the Prophet Jonah," by Dr. Hooper.

I can testify that the first of these, which was in reality lectures by Dr. Holcomb, was very interesting and instructive. I heard also, that the second was considered equally so by those who attended it; the third was held at quite a distance and I have heard no report from it.

Of the six speakers who were to give addresses or read papers at the evening meetings, only two were present to speak in person. As I was present at only two of these meetings, I cannot give much account of them.

The last one was a missionary meeting and was preceded by an hour's social gathering, with tea and some light refreshments to help. Just here let me say that in India we can have refreshments without ice cream, but *not* without tea.

The address of the evening was by Rev. T. E. Holliday, D. D., and was very full of encouragement, as he reviewed the past of the Indian Church, its present state of expansion, and its future as given in the prophecies. It was a good address and presented the subject in a very true aspect.

The next speaker being absent, three short addresses were given, which were, more particularly, appeals to the young people present to devote their lives to the service of Christ. These were strongly put and we hope some of the young hearts present were touched, and will respond.

E. McCahon.

Lyallpur, India.

One morning this summer, I was sitting on a bedstead placed close up to the wall of one of the highest houses in a little village. The houses were built around a hollow square and this was the passageway. The women and children sat on the ground at my feet, but were obliged to rise when the cattle were led out. Loads of fodder were being carried in by the farmers, baskets of manure were being carried out on the *heads of little girls*.

We were not having a satisfactory visit. The Christian women whom I went to see, had gone to work in a neighboring village.

One old friend appeared. She had not been a Christian when I had known her, some ten years before, and had not seemed to care to learn then. She said she had since been baptized, but I saw little sign that the new life was in her. She said she had been so sad since the death of her son four years before, that she had not been able to learn. Her brother was a good Christian, but he had gone to Africa and there died. I was glad to see her, but sorry that in all the years, she had not become better ac-

quainted with the Savior, who could have comforted her in every grief.

While sitting there, I noticed a commotion outside the village. An angry woman came and called out several of the men. Finally, I was called out, as the trouble was with my servant. There are no hitching posts in India, so the servant who cares for the horse, always goes along and while we are in the village, he sits by the horse that it may not be stolen or run away.

Our servant is very fond of the Punjabi Psalms, and while sitting there, was humming over a new one which he had been learning from the Christian cook. A young girl heard the word "Thy"—(he was singing, "I will Sing Thy Praises O Lord") and thought he was giving her abuse. He protested he never thought of such a thing, he was simply singing this Psalm. As I appeared, he was giving his family and district. He is a Saiyid, i. e., one who claims to be descended from Mohammed, and is, because of this, often given offerings by those of inferior caste. This was a Mohammedan village where he, at least, should have been respected, though the people were formerly so bitter against Christianity, that it was not pleasant to visit them.

The girl was whimpering: the mother showed her anger by her high-pitched, rasping voice; all the neighbors came to see the fun. My poor servant said he had gone regularly with me to villages for three or four years, and had never been charged with any misbehavior before, which is quite true. The men spoke very calmly and judicially, saying that the lady was a very honorable person and that it was a great pity for her servant to be otherwise. I told him to beg their pardon, saying that no offense was intended and left, as no one would listen to my teaching then. I feel sure that he told the truth, for all who know him, Hindu, Mohammedan, Christian, foreign or native, consider him a very decent lad.

At the next village, the bridge was broken, so I left him with the horse, in the lane, telling him he could sing there if he liked, since no one could hear him. I couldn't resist remarking that perhaps Mohammedans don't like to hear songs of praise to the Lord.

Next morning at worship, he asked with his shy smile, to have the Psalm sung which had brought grief to him the day before. It only shows how foul are the imaginations of the people of this country, always hearing abuse and inter-

preting evil meaning from the most ordinary expressions.

Nannie J. Spencer.

Gurdaspur, India,

Sept. 12, 1910

Dear Friends at Home:

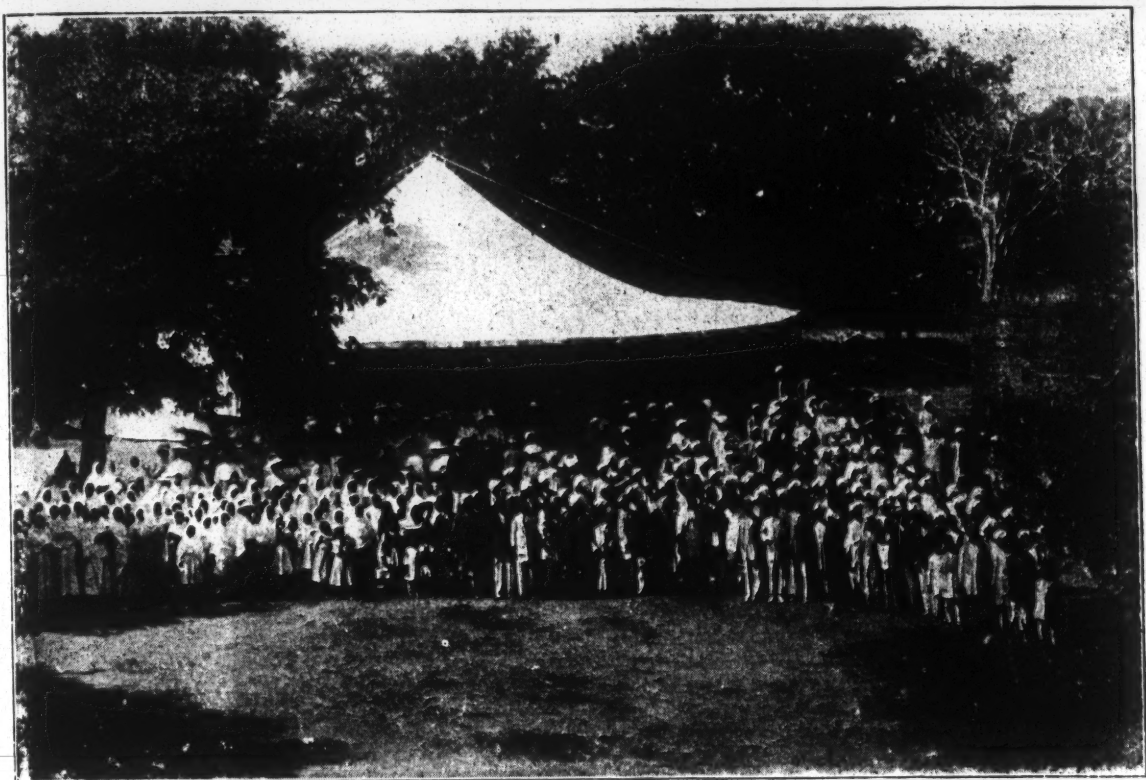
Our summer is fast slipping away and many a soul might well cry out, "The summer is ended and we are not saved."

Many of our number are returning from their short vacations, and are again taking up the work where they left it a month or six weeks ago. We have had heavy rains, and part of the time the village work has been impossible. But as the rainy season is almost ended, the roads and fields will soon be dry and once more we can go as usual.

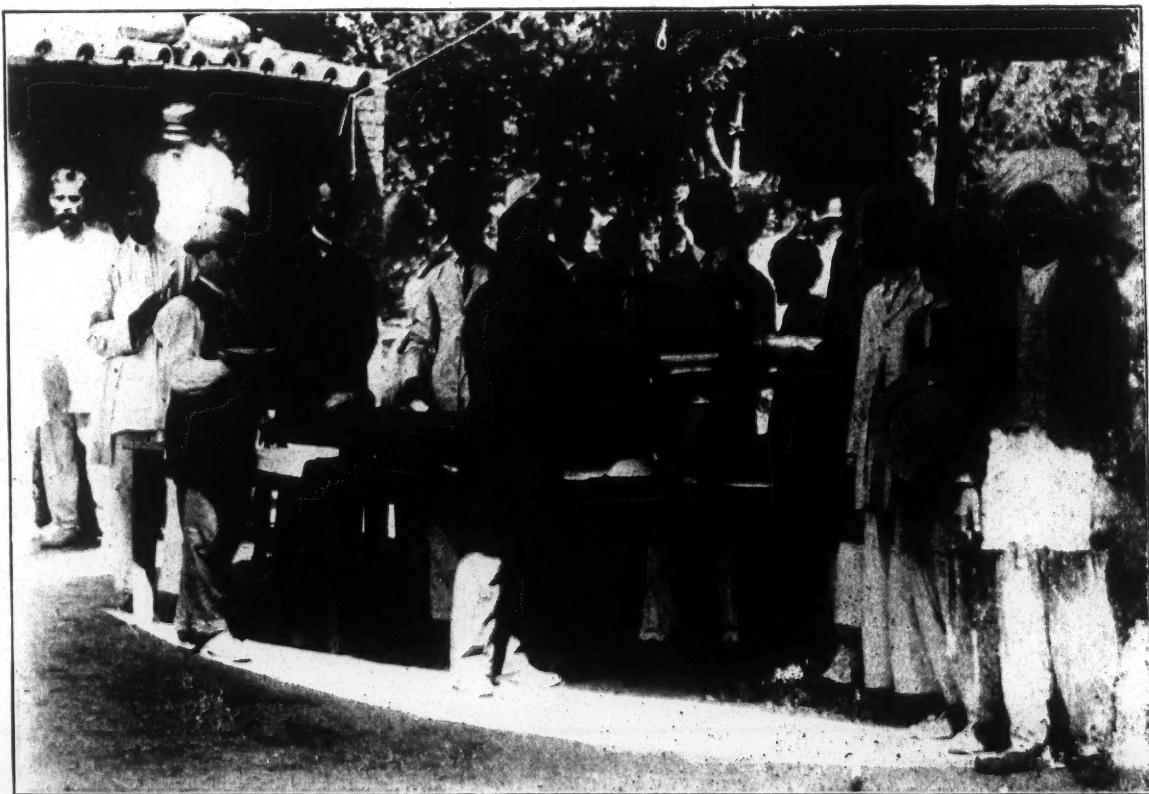
To me this has been a happy summer. Since my *two hundred and fifty mile* walk through the mountains, I have been feeling quite fit for service. I have made repeated visits to a few near villages where I found the women attentive and willing to learn. Missionaries are never supposed to become discouraged, but when I drive out in the heat to see the women and they will not take time to sit down for a half hour lesson, I must confess I do not feel happy. It is not always the women's fault however. Sometimes they have just returned from their work of cleaning about the wells and are tired and hungry. Sometimes they are baking the bread which they must carry to the men who are working in the fields. Women well know if the men get very hungry before the food reaches them, that a scolding will probably be the reward of their labors. If I could always go between one and four p. m., I would see more of the women. It is their leisure hours, if they have any.

In the two villages, where I visit on Friday, the women hurry with their work that morning so they may be ready for me by eight or nine a. m. When the rain hinders me from going, they are very much disappointed. In each of these places, a number of non-Christians always come to listen as soon as they hear us singing.

One day last week, I drove out two and a half miles to give a lesson. When I had finished, I asked if there was a road leading across the field to the next village. I was assured that there was, and for some distance, we had fairly good driving. Imagine my dismay when within a few rods of the second village, the road suddenly ended in a swamp. I tried



THE ANNUAL MEETING AT SIALKOT, INDIA.



A GLIMPSE INTO THE "KITCHEN," WHERE MEALS ARE FURNISHED AT A VERY SMALL COST, DURING THE SIALKOT MEETING.

1860—THE YEAR OF JUBILEE—1910

THE WOMEN'S NATIONAL FOREIGN MISSIONARY JUBILEE TOUR.

Throughout our land, the notes of the glad anniversary of Women's Christian Missions are now proclaimed, and the invitation is extended to all women to have a part in manifesting their love for the blessings that have been poured upon us during the last half century. Some expression is suitable, and concerted action is taken in the following circular letter addressed to all Women's Boards. Mrs. Peabody, Chairman of "Jubilee Year," writes:

"It has been suggested that all Christian women unite in bringing to our Lord this "JUBILEE YEAR," an offering of ONE MILLION DOLLARS for foreign missions. The West has already given, at their Jubilee meetings in pledges, nearly \$300,000, and there are still many cities and states untouched. Sixteen Jubilee meetings will be held in the South and East, beginning with January 23rd. Any Board desiring to co-operate in this effort, can do so through its own constituency and according to its own ideas and methods, as all money will be pledged to the Boards.

The amount named should be reached before the Jubilee meeting in New York in April. It should be a gift of love rather than an added tax."

Pittsburg, Pa., December 19th, 1910.

To the Women of the United Presbyterian Church:

The Women's Board heartily indorses the above effort. There are hundreds of pocket books in the hands of the women of our United Presbyterian Church as yet unopened to the great cause of missions, and hundreds of others that give out only the little sums left after selfish desires have been gratified. Through this effort which is being adopted by the women of all denominations, we hope to interest women financially able to give large sums to the Lord's cause, as well as those who can give less sums.

A Jubilee gift from everyone of the seventy-five thousand women in our United Presbyterian Church is our aim. Each donor can decide whether she wishes to go as a Jubilee thank-offering through her own Presbyterian treasurer, or to the regular contributions of the Women's General Missionary Society. The giving should be prompt so that all can be in the hands of the treasurer pro-tem of the Board—Mrs. J. D. Sands, 123 Roup St., Pittsburg, Pa., by April first.

"Everywhere, from all the various centres occupied by little handfuls of Christian soldiers comes the cry for re-inforcements. Men and women are battling against fearful odds, facing almost superhuman difficulties, with a holy, undaunted courage begotten by faith in the presence and power of their unseen Lord. They endure only as seeing Him who is invisible. But the absolute impossibility of accomplishing the herculean task, practically single-handed, is a fact which comes home to their hearts with an ever-growing conviction. It is utterly beyond their capacity. It is a physical impossibility. Could we wonder if, at times, these faithful servants of God were tempted to despair? Can we be surprised that when their appeals for re-inforcements are in vain, when even present positions have to be abandoned for want of men and women to carry them on, the hands of our missionaries are weakened in consequence? WHO IS RESPONSIBLE FOR THIS CALAMITOUS STATE OF AFFAIRS?

to drive around it, and found my horse facing a ditch ten feet wide and three feet deep. Had the banks been sloping, the horse would have taken the cart across, but they were almost perpendicular. There was but one thing to do, to reach that village and I did it. I got out of the cart and told the servant to unhitch the horse. I pulled off my shoes and stockings and waded the water, which was only about ten inches deep. Then again dressing my feet, I went to the village. The first two men I met were friendly looking fellows who seemed to have nothing to do but smoke their pipes in the shade of a big tree. I asked them to go down and help my "syce" to put the cart across the ditch. One laughed as if it were a good joke and said to the other, "come on, let us go and put it across."

So I went on my way rejoicing to find the women, and in due time the cart and horse appeared. We were then on another public road and could return home without any farther trouble.

Very Sincerely,
Laurella Dickson.

News for the Budget.

"The Shanty," Aug. 1910

Up here over four hundred miles from our field of work! Sitting in fog and rain trying to keep from molding! Three children going to school these rainy days, makes plenty of work in keeping clothes and shoes dry and umbrellas in order. Two weeks, in the heaviest of the rains, we had a rest from sending children to school, as the school was closed on account of three servants and the nurse dying of cholera. This caused a great deal of anxiety over the hill—carefully boiling of water and milk, cooking all fruits and looking after everything most carefully. All were thankful there was no further outbreak.

School is moving along again. Now we are almost counting the days until our Annual Meeting. Then we hope to see all our missionaries, the ones in this country and those returning from home, and we do *hope* some *new* ones.

Then we will all be anxious to get back to our work in our various places. We are thankful to have the hills to bring the children to, but we are so glad when the summer ends and we can all be together again in the midst of our work.

Elizabeth Martin.

Egypt.

Cairo, Nov. 5th, 1910.

I wonder if you are having cold, rainy days while we are enjoying such delightful weather. We have not even had our showers of rain yet. The sun is still very warm when one is walking. The last of September and nearly all of October were busy days with us. There was the prayer conference, which only lasted three days, but there was the preparation for it, and the putting in order afterwards. It was a most enjoyable time and we trust that the prayers were answered and that all went back to their homes refreshed and resolved to do more for the Master, in winning souls for Him.

Just now there is a meeting of the business committee of all nations. They transact business that used to be done entirely by the missionaries. They settle estates of our people, and very often have to settle quarrels. They are the "go-betweens" of the Government and our Church. I met a woman today coming out of the meeting, and asked her what her trouble was. She said—"my husband abuses me and these people will not give me rest." Then she said, "it is not my husband really, but his father, who will not let my husband treat me as he should." Everyone in the church, who has a complaint to make, bring it here, and they have busy times. They meet once in three months.

We are looking forward with pleasure to the visit of Mrs. Campbell and Mrs. Hill. Had we known the time of their being in Port Said, most likely someone would have gone to see them.

Our Seminary opens on the 8th. There are sixteen students—four of the first year. One of them is the son of one of our oldest pastors, Rev. Shenode Houna, who has been settled in Sinores since 1875. The native friends say that he is more like an American than any one of the other ministers. Nine of the students are married and live outside this building. The seven unmarried room in this building and we attend their rooms and do their mending.

Yours sincerely
H. M. Harvey.

Pressly Memorial Institute,
Assiut, Egypt.

My Dear Home Friends:

The Magazine readers who are interested in the Budget news, will be very glad to hear of the favorable opening of our

work this fall. School opened unusually early on account of the visit of the Missionary Cruise party, and we are nearing the middle of the term already. There are two hundred and fifty girls enrolled now, and of this number one hundred and forty are boarders. You see we have quite a family. And they are wide awake, attractive girls, interested in lessons and in fun, the same as American girls. Just now nearly fifty are committing verses for the Helen Gould prize, each one who is able to say them all, will receive a beautiful Bible in English or Arabic. We have a contest on in Sabbath School and a certain number of points are given for attendance, collection, Bibles, visitors and new members. The class winning the largest number of points in a month receives the banner and is allowed to carry it for the month following. Our largest collection so far, has been four dollars and a half.

Dr. Zwemer of Arabia, addressed the girls last Sabbath, and he has inspired us all to greater faith and zeal in working for Moslems. On Monday a little school is to be opened in a Moslem settlement near the river, and one of our teachers is to help carry on a Sabbath morning service, in the building for the women. We hope to reach many women and girls and lead them to see the love of Christ, the great Prophet and true son of God. Many of the girls are getting new glimpses of the possibilities of service in their own lives, and it is our great desire that they shall be willing to live and work for Egypt.

At the recent conference for converted Moslems in Cairo, it was laid on the hearts of three different persons that we ought to ask for the conversion of five hundred Mohammedans this year, and so, many have joined in covenant to work and pray for that many converts this year. Will you not join us in claiming God's promised blessing for Egypt?

Lovingly,
Anna B. Criswell.

My Dear Friends:—We are glad to report to you a safe and speedy journey back to Egypt. Dr. Alexander's party, to which we belonged, left New York Oct. 4th instead of Oct. 1st as we had expected to do.

On our arrival in New York, we learned that quarantine, on account of cholera, had been declared at Naples, where we had expected to change steamers. Upon investigation, it was found that we could make a change for the Atlantic and catch our Mediterranean Steamer at Marsailles instead of at Naples. This we did, and reached Alexandria as soon as we had at first expected to do. In fact, a few hours earlier, the time that we were able to save by not stopping at Naples. The past year has been a very happy one. The many kindnesses received from friends, East and West, the privilege of Christian fellowship, the wholesome air and food, each had a part, no doubt, in preparing us for better service. Now we are beginning to pick up the threads that were laid down a little over a year ago, and whether our time for service be a longer or shorter one, we would, by the grace of God, weave so smoothly and picture so truly the reflection of Calvary's Cross, that it would appear from every angle, that all might see, yes, that all might look by faith and be healed.

Dear friends, will you not continue your kindness to us by holding us and our work up daily before the throne of Grace, remembering that "The Cattle upon a thousand hills are His," and that "the hearts of men are in His hands and He turneth them withersoever He will." We know that nothing is too hard for our Master, and that it is His good pleasure to give us the Kingdom.

Very Sincerely Yours,
May Rose Hart.



Mrs. Josephine D. Wilson.



MRS. JOSEPHINE D. WILSON.

When, on the morning of November 1st, a telegram announced the death of Mrs. Josephine D. Wilson, wife of our missionary at Birmingham, Ala., her friends could hardly believe it until a later message confirmed the sad news and stated that the body would be taken home for burial.

Mrs. Wilson was born in Mecklenburgh County, Virginia, and was in her life and influence a splendid example of what our Freedmen's work is doing for the colored people of the South, she having received her education and early Christian training in the old Bluestone Mission and Thyne Institute in Virginia.

On July 18th, 1897, she was united in marriage to W. G. Wilson, and for three years resided near Hanford, Va. When her husband was appointed by the Freedmen's Board to take charge of the work at Bluestone Mission, an institution from which they both had gone out as students a few years before, she accepted a position as one of the teachers there, and im-

mediately entered into the work with the zeal that has characterized her whole life.

Five years later, Mr. Wilson was asked to go to Camden, Ala., and take charge of the Freedmen's work there, and she cheerfully left the home and friends of her youth and went down into the far South to help him in the Lord's work. Five successful, happy years of labor followed; years that have left their mark deep in the heart of many a young man and woman who came in touch with this consecrated servant of God who was literally giving her life for the cause she loved. On last May the Board again asked these missionaries to break up their home in Camden, around which had grown up many pleasant associations, and go into the city of Birmingham to take up the work there. Again she cheerfully entered with her husband upon the duties of this, her last field of labor.

In the latter part of September she was taken ill and grew gradually worse until the end came. Mrs. Wilson's life was short, but in the record of such a life, years count but little; it is the earnest, self-sacrificing heart work that made her of value to the world.

For ten years she was a teacher in the public schools of Virginia, and for the next ten, she has been one of our most earnest and efficient missionaries in the South; thus, for twenty years, without a break, she has been engaged in helping the young folks of her people to a higher and better life. She was a woman of a strong personality, high ideals, and a broad conception of the practical, as well as the spiritual side of Christianity, and it would be difficult to estimate the influence for good she exerted among the young people with whom she was closely associated during the years of her life. In addition to being almost constantly engaged in teaching, Mrs. Wilson found

time to attend to the duties of her household, and as to how well she did this, those who have had the pleasure of being her guests can testify. Her home and home life were ideal. She was a devoted wife, a loving mother, an earnest missionary, a consistent, consecrated Christian, and her faith in her Heavenly Father never faltered, not even in the dark valley of the shadow of death. She died as she had lived—trusting in the everlasting promises of the Eternal God. Her life was indeed an inspiration, and her death a complete triumph of faith.

The remains were taken back to the old home in Virginia, and there under the beautiful blue sky, in the warm sunshine of an Indian summer day, surrounded by a great number of her old friends, neighbors and former pupils—those who knew and loved her best, Rev. J. A. Cotton conducted the funeral services.

In touching words that brought tears to many eyes, Brother Cotton spoke of her life, of her work, and of her triumphant death, taking as his text the words of the 27th Psalm, which she quoted to her husband just before she died—"In the time of trouble, He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me; He shall 'set me up upon a rock.'"

Rev. J. S. Jeffress, a former pastor and old friend, then spoke of her conversion and early life as he had known her from a child, and after singing the 23rd Psalm, all that was mortal of this faithful servant of God was laid to rest.

Sleep tired heart, and take thy well-earned rest.

While our hearts still throb on with grief and pain:

God in His wisdom knoweth what is best,
And in His own good time we'll meet again.

ONE OF THESE DAYS.

One of these days it will be all over,
Sorrow and parting, and loss and gain,
Meetings and partings of friends and lover,
Joy that was ever so edged with pain,
One of these days will our hands be folded,
One of these days will the work be done,
Finished the pattern our lives have molded,
Ended our labor beneath the sun.

One of these days will the heartache leave us,
One of these days will the burden drop:
Never again shall a hope deceive us,
Never again will our progress stop.
Freed from the blight of vain endeavor,
Winged with the health of immortal life,
One of these days we shall quit forever
All that is vexing in earthly strife.

One of these days we shall know the reason,
Haply, of much that perplexes now:
One of these days in the Lord's good season,
Light of His peace shall adorn the brow,
Blest, though out of tribulation,
Lifted to dwell in His sun-bright smile,
Happy to share in the great salvation,
Well may we tarry a little while.

—"Songs in the Night Watches."

Editorial.

Cry out and shout thou inhabitants of Zion: for great is the Holy One of Israel in the midst of thee.—Isaiah 12: 6.

A Happy New Year.

A happy New Year!
From hearts sincere,
A welcome wish from those loved best;
What joy to hear
Those words of cheer,
To make each coming day more blest!
Ah, then we feel
Upon us steal
The sweet content of hearts so near.
That we alone
The secret own
To make theirs, too, a Happy Year.
So all might be
As glad as we,
If each would try to make it so!
Then whose the shame,
And who's to blame
That years not always smoothly flow?
Let each employ
Surplus of joy
His weary neighbor's life to cheer:
Till all, ere long,
Take up the song
And hail each year a Happy Year.

Selected.

* * *

No more important time to think, plan and do, than *now*. The opportunity to do something that will impress our surroundings is auspicious. One needs only the sincere purpose of right living and thinking. May the *New Year* again offer to us some appreciation of these privileges.

* * *

This number is certainly burdened with the reality of missions. From the opening sentence of Mrs. McKelvey's article, to the last word of this issue, there is the imperative call to consecrated service. Oh, women of Christian lands, can we ignore, or delay; can we forget what we owe to the blessed influences of Christianity? When corresponding with Mrs. McKelvey for this article, we urged her to write plainly, to uncover the truth.

Is it not an awful picture of a land destitute of the influences of a true God and Saviour? And even the pen cannot convey to us the great dark picture of suffering, sorrow, and *night* these endure all their lives to its limit of endurance, and then what hope have they for a better life! Must we be told the same story every year, of our own blessed happy life in contrast, and still remain the same indifferent, contented, selfish women? Will we, this year, be more impressed? Will we! !

* * *

"Every word of God is pure; He is a shield unto them that put their trust in Him."

—Bible.

* * *

Mrs. J. C. Alter has given, in her message this month, a great opportunity to do something for the new work at Frenchburg. We do want to help her by the sale of the first edition of the Cook Book. Orders are coming in fairly good, but the second edition is of necessity, if there is to be a profit worth the great effort to compile this book of valuable recipes. If every society will sell a few, the first edition of 1000, will soon be sold. Then the second edition will be clear profit, and it will all be needed to start the fund for a dormitory. We all want to make the long-delayed mission to the Mountaineers a success. Think of the great promise already given in return—a Church, born in a day. By a little personal effort, let us push the plan for the dormitory, then good equipment for work will be secured.

* * *

PROMPT RENEWALS to the Women's Missionary Magazine are of great importance.

Mrs. Alter says—never since she left the American-Indian mission at Warm Springs, Oregon, has she been as happy as now at Frenchburg. Isn't the Lord giving us great things these days? The young women and Mr. Jamison at Frenchburg, are working as few know, to win the souls and brighten the lives of the many young women and young men of which no better promise any where for our Church.

Do not forget to pray for Frenchburg Mission.

* * *

"I know of but one elevation of a human being, and that is the elevation of the soul."

* * *

Notice to Presbyterial Secretaries

Important

Will Presbyterial Secretaries please send names and addresses of new presbyterial officers elected since March, 1910, to the Statistical Secretary, Miss Susan E. McNall, 518 Washington Ave., Carnegie, Pa? To avoid delay in receiving statistical blanks, it is necessary that this be done *at once*.

DO NOT DELAY AFTER READING THIS NOTICE.

* * *

"And the Idols He shall utterly abolish."

—Bible.

* * *

To Our Beloved Women---Greetings.

I wish it were possible to see and talk with you face to face concerning the work that fairly holds me—heart and soul.

A great opportunity is before us in the opening of our Frenchburg school and mission. Some time soon I hope to write you of the work among the women—the mothers among these mountain people. Just a word now anent the educational needs of our young people in this part of the country.

The district schools here are of the very poorest kind. One boy of eighteen who had gone "off and on," told me he "hadn't

got to arithmetic yet." These schools will close the last of the year. Many—including the teachers, want to come in to our Frenchburg school for the winter term. Some can pay their tuition—\$1.00 to \$2.00 per month, and may be able to find places in the village where they can work for their board—but this will only provide for a limited number.

A letter came recently from a girl of fifteen—the oldest of a family of seven—saying that she had mothered the family for three years. Now her father had married again, and she was free to leave home for school, if she could "*work her way through*."

Many are almost destitute of suitable clothing, and as boxes come to us from time to time, we hope to supply this need in some degree, but the dire need at present is a DORMITORY, where these eager, worthy aspirants for knowledge can come under Christian home influence—home training in domestic science, in connection with secular training in the classroom, and "have a chance to work their way through."

To this end the *Cook Book fund* will be devoted, with the faith to pray that before another year closes, this much needed home for students will be realized.

"*Our Women's Exchange*" is what you have made it—the *best Cook Book on the market*, well worth the price—\$1.00 post paid. Will you not enlist your friends and push their orders NOW?

The *second edition* is hanging in type awaiting the orders that will justify its publication, and this opportunity is before us—let us arise and build.

Yours for Frenchburg Dormitory

Jeannette C. Alter.

* * *

Read EVERYTHING in this Magazine, then secure a new subscriber as some appreciation of the importance of Missionary information to the Church. Will you do it?

* * *

The sale of the *Cook Book* is of great interest because the net profits are for the new Dormitory at Frenchburg.

Notes From the Freedmen.

A new building is being erected at Canton Bend, Ala., by our Freedmen's Board. The school here has almost doubled its numbers and outgrown the old accommodations.

Two new teachers have been added to our force this year—a sewing teacher at Townsville, N. C., and assistant superintendent at Millers Ferry Hospital. The Woman's society of the First Church, Cambridge, O., have pledged \$25 for the first month's salary of the assistant superintendent. Who will give us another!

Thanks are given all friends who promptly came to the relief of Chase City after the fire. The work is going on though the accommodations are somewhat cramped. The boys' dormitory has been given over for the use of the girls and the boys are quartered in cottages near by. A temporary dining shed has been erected. It is hoped a new building will soon be in evidence.

The Freedmen's department has issued "dime collectors," in the shape of an egg. *Each egg* will hold ten dimes. It goes out to you a pasteboard egg, with its plea for Henderson Hospital. It will be returned a silver egg. How many eggs will *your* society take? How many individuals will take egg dime collectors? If you will help us, in three months we can have our Easter Basket *full of silver eggs*, and Henderson Hospital will be assured. (Write at once for eggs.)

As we write, the earth is white with her mantle of snow. 'Tis Christmas season—Hark, we hear the Angels sing—"Peace on earth, good will to men."

As we review the story of the life of Jesus on earth, one of the scenes most vivid, is that of a black man bearing the cross for the weary and worn Saviour on His way to be crucified. Jesus it was who said "I was sick and ye visited me." Inasmuch as ye did it unto one of the least of these my brethren ye did it unto Me.

Consecrate 1911 with an offering for Henderson Hospital "IN HIS NAME."

The weary head tossed to and fro;
The pain—it maddens—and nowhere to go.

The suffering ones of a trodden race
Are asking for help. *There is no place.*

Magnificent hospitals for some who are ill
Whose skins are white and who fill the bill
Of respectable balance in the social scale
The ear is attune to catch their wail.

These doors are closed to the dark skinned
race;

Though he die in the street, there is no
place

In the social divide of the Black and
White

Where the standard is color and not
what's right.

Can we look up in our Saviour's face,
Await His command with careless grace,
Then feign surprise when we hear Him
say—

Ye did it not to these—nor Me—Heed
today.

Suggested by the death of a pupil in
Henderson. The Doctor's verdict was her
life could in all probability, have been
saved had there been a place and the
means at hand to perform an operation.
"*There was no hospital open to negroes.*"

MRS. SAMUEL YOURD,

Freedmen's Secretary of the Women's Board

* * *

Just a little more effort, and the 2,000
Cook Books will be scattered all over the
Church, and the returns will be a monu-
ment for the welfare of young women of
great promise in the vicinity of our French-
burg Mission. Your help now is of great
importance.

* * *

No man is born into the world whose work
Is not born with him; there is always
work,

And tools to work withal, for those who
will;

And blessed are the horny hands of toil!

The busy world shoves angrily aside
The man who stands with arms akimbo
set,

Until occasion tells him what to do;
And he who waits to have his task marked
out

Shall die and leave his errand unfulfilled.
—James Russell Lowell.

* * *

Remember to send orders for the United
Presbyterian Cook book to the Republican
Office, Xenia Ohio.

\$1,000 for Best Anti-Saloon Essays.

The Anti-Saloon League of Maryland, has resolved to focus public attention on the facts regarding saloon conditions in that State and particularly in Baltimore.

To secure both the facts and public interest in them, the league offers the sum of \$1,000 in cash prizes for the best essays on the following subject: "What it costs the people of Baltimore (1) morally, (2) physically, (3) mentally, (4) financially, and (5) industrially to secure the million dollars a year which the city now receives from the liquor traffic under the high license law." The contest, which is open to any one anywhere, closes April 1, 1911. Essays must not exceed 5,000 words. For particulars address William H. Anderson, 801 American building, Baltimore, Maryland.

* * *

In all your giving, give the Cook Book.

* * *

Our readers will recall the loss by death in our Tama Indian Missions, Tama, Iowa, of a new and valuable convert. We sympathize with the Mission in this loss, and hope the friends of our Tama Mission will remember the missionaries at work with the difficult problems of that Mission.

—Eds.

Indian Mission, Tama, Iowa.
October 11th, 1910.

Editors:—

I should have written you sooner about the death of our Christian brother, Fred Luveolu, who died at his home on the

Meskwaki Reservation. He had been ailing ever since he was sent home from Hershell. He was very patient in his suffering and died a Christian. We had a nice white casket for him, and Mr. Smith conducted the service at the grave. Of course the Indians had their drumming and dancing at the house, but we were thankful to have any share in the burial service.

Fred was just 25 years old. He leaves a little five-year-old daughter. He was one of the first three converts here. He, his brother and another boy, named George Mitchell, were all baptized the same evening here at the Mission. We would like to have notice of his death in the Women's Magazine.

Yours sincerely,

Matilda R. Smith.

* * *

INASMUCH.

"Where wast Thou sick, Lord, and we knew it not?

Had we but known, how swift had been our feet

To bear us to Thy couch! Ah! service sweet

To watch beside Thee in the dreariest spot."

"Far off I lay, in heathen lands, forgot,
By Thee and all. The blood of lepers beat
In the poor limbs The sun

Shone in an Indian room; thou didst not see

My form on that bare floor. Those broken hearts

Thou didst not bind. For that thou hast not done

It unto those, thou didst it not to Me."

Study for the Month.

FEBRUARY—WOMAN'S LIFE IN NON-CHRISTIAN LANDS.

Text book—"Western Women in Eastern Lands."

Suggestive scripture lesson—Matthew 20:1-16.

Roll call—Sentence answering—What has the Gospel done for woman?

Topics for Consideration.

1. Wrongs of womanhood established through the teachings of false religions.

2. Wrongs of childhood—early marriage—enforced widow-hood—enforced seclusion—degradation.

3. Their appeal to women in Christian lands.

4. A character sketch—Pundati Ramabai.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

AIMS FOR THE NEW YEAR.

More earnest prayer
More diligent study
More faithful service
More self-denial
More liberal giving
More Christ-like life

PRAY	{ For more laborers.
	{ For greater harvests.
STUDY	{ The word of God.
	{ The facts of missions
SERVE	{ God—By helping others.
	{ —At home and abroad
GIVE	{ Proportionately and regularly
	{ “As God hath prospered you.”
LIVE	{ So that others may know
	{ That you walk with Jesus.

The Jubilee of Women's Foreign Missionary Societies. 1860---1910

Every reader of the December Missionary Magazine will surely be on the quiver to learn more and more about the Golden Jubilee of Women's Work for Foreign Missions. The Western cities where meetings were held during October and November, met with success in all their efforts. Bulletins wired to the Central Committee from each meeting reported great throngs of enthusiastic women in attendance, and the spiritual power manifested in every service.

Echoes From the Bulletins.

Oakland, Cal.—Oct. 12, 1910—1,000 in attendance, 500 at luncheon, 10 drawing-room meetings.

Portland, Oregon—Largest churches filled; delegates from twelve cities; ten

missionaries spoke; eight denominational rallies held; **\$4,000** pledged, each denomination giving to its own women's work.

Seattle, Washington—Fifteen hundred women at luncheon; two thousand at mass meetings; spiritual tone marked; Mrs. Montgomery a power.

Denver, Colorado—One hundred and fifty women from all denominations on committees; marvelous meetings; eleven hundred at luncheon; **\$10,000** pledged; thousands of prayer cards sent out, account for great success. Five echo meetings held in Colorado and six in Kansas.

Omaha, Nebraska—Whole city ablaze with electric lights to welcome the hosts. Nine denominations worked with great unanimity and power. **\$5,000** pledged.

Lincoln, Nebraska—Only three days of

preparation; four meetings held on Sabbath; one thousand at worker's conference; 1500 students in attendance; three large impromptu meetings in club room, drawing-room and church.

Kansas City, Missouri—Prayer circles formed in every church, and a series of prayer services held before the Jubilee; twenty-eight hundred in attendance; **\$50,000** pledged; 1500 at luncheon; closing mass meeting for young people who marched to the place of meeting with denominational banners, led by a vested choir of forty boys; pageant scenes were introduced and pleas made for each country represented in costume.

St. Louis, Missouri—Twenty-five thousand booklets distributed in city and towns to advertise the Jubilee; great emphasis laid upon need of importunate prayer; a song service led by 100 girls from the factories; drawing-room meetings and luncheon attracted crowds; enthusiastic rallies of denominations held; **\$22,000** pledged; 8 countries, 13 States and 14 denominations represented; plans adopted for holding an annual Mission Study Conference under the auspices of a Central Committee.

Indianapolis, Indiana—Motto—"Aim at big things, pray for big things, expect big things." Earnest prayer was made in preparation that every Christian woman in the city and vicinity should be brought into touch with the Jubilee meetings. Attendance large; special meetings for graduate nurses and women physicians; Women's School Leagues; denominational rallies held; **\$80,000** pledged.

Cincinnati, Ohio—Meetings crowded; 1,624 attended the luncheon where inspiring addresses were made by Mrs. Montgomery and the missionaries; Young Women's Rally a power for future service.

Detroit, Michigan—The Western itinerary closed with November 19-20-21; all denominations in the vicinity largely represented; luncheon tickets necessarily limited to one thousand; literature exhibit fine; nothing on sale but Mrs. Montgom-

ery's text book for mission study—"Western Women in Eastern Lands."

Dates of Meetings in Eastern Circuit. 1911.

Cleveland, January 23-24.

Louisville, January 26-27.

Nashville, January 30-31.

Washington, February 2-3.

Baltimore, February 7-8.

Harrisburg, February 9-10.

Philadelphia, February 13-14.

Pittsburg, February 16-17.

Buffalo, February 23-24.

Syracuse, dates given later.

Albany and Troy, March 1-2.

Springfield, dates given later.

New Haven, dates given later.

Providence, dates given later.

Boston, March 14-15.

Portland, March 16-17.

New York, probably early in April, date not yet fixed.

The readers of this Magazine will observe that meetings will be held in several centers where United Presbyterian women can easily attend. Such an opportunity may come but once in a life time, and every woman in our Eastern churches should set aside these days as strictly the Lord's and plan to attend every meeting in her vicinity. She cannot afford to miss the great inspiration and rich spiritual blessings that will result from coming into touch with them.

Every Christian woman should give a portion of time daily to pray that through these Jubilee meetings a powerful revival of missionary interest may come upon the entire Church of God in our home land as well as in the foreign fields.

One writer says—"It is a high tribute to the power of Mrs. Montgomery's personality, also to the strength of the cause which the Jubilee represents, that she has been able to summon to her aid from all over the country, such a large, diverse and influential constituency."

Mrs. Henry W. Peabody, Chairman of the Central Committee at Boston, in charge of the entire movement, has

proved herself to be possessed with an extraordinary gift for administration.

United Presbyterian women of Western Pennsylvania, Eastern Ohio and West Virginia, should heavily blue-pencil the important dates for **Pittsburg—February 16-17—on their 1911 calendars.**

Large committees have been in preparation for this Jubilee for the past six weeks, and the work is well planned for a rousing meeting that will bring honor to the cause it represents. As a forerunner of the great mass meetings, Rev. Sumner R. Vinton of Northfield, and Chautauqua fame, will give a lecture on **Woman's Work For Fifty Years**, illustrated by moving pictures and colored slides, on the evening of Friday, February 10th, in a Hall to be reported later. Rev. Vinton attracts crowds to his lecture, as it is entertaining as well as instructive. Tickets will be on sale early in January.

One special feature of the Jubilee will be a pageant of the Nations on the evening of the 16th, in Carnegie Hall, East End, where all the mass meetings will be held. Some 200 persons will probably take part in it, largely young women. There being no banquet room near Carnegie Hall large enough to accommodate all who may desire to be seated at one time, the Executive Committee has decided to furnish luncheon at Schenly Hotel on both Thursday and Friday—16 and 17—at 12 o'clock at \$1.00 per plate. After dinner addresses will be given by prominent speakers.

Denominational rallies will be held on the second day, the places to be decided upon early in January. These will be in charge of officers of the Women's Boards, who will present the conditions, needs, possibilities and urgent demands of the fields, making these forcible by charts and figures.

READ THIS !!

 Preliminary work is being planned by the Women's Board of our United Presbyterian Church, and letters will be sent out to all societies in the vicinity of Pittsburg in time for their January meetings, calling for pledges of "Jubilee Gifts" for the work of the women in India, Egypt and the Sudan. Above sums already pledged. Pledges from any part of the Church will be gladly received and will be reported at the evening meeting of Friday, and also at the great closing meeting in New York in April.

Persons desiring to designate "special" individual thank-offerings for the "Jubilee fund for Foreign Missions," are at liberty to do so, and credit will be given to their Presbyterials if the treasurer of the Board be so instructed. Last Spring when this Jubilee movement began, our societies were asked to keep it in mind in the giving of their regular offerings in the Fall, so that all the total offering might be reported at the meeting in New York. The entire movement having been the out-growth of prayer, the results cannot but be an uplift to the great cause of missions.

A Word of Warning.

For the past three months more thank-offering blanks and circular letters have been miscarried by "Uncle Sam" than at any time in the history of the Thank-Offering Department.

Why? We know not, unless during the late investigation of the mail service, packages were opened, and not closed and re-mailed by the authorities in charge.

It is very important that the filled-in thank-offering blanks, giving society reports, be placed in *sealed envelopes* and *regular letter postage be paid on them*, in order to insure their safe delivery to persons addressed. If these blanks from all societies—Women's, Young Women's and Juniors'—are not received by the General Thank-Offering Secretary, it will

be impossible for her to give a full report of the work to the annual convention next May.

Presbyterial Thank-Offering Secretaries should have all blanks forwarded as soon as possible during January.

Be careful to seal everything that has writing in it, and pay full postage!

New Year Messages.

Thank-Offering Messages for the New Year were sent out to the Presbyterial Thank-Offering Secretaries one year ago. If any new Secretaries were appointed during the past year, notify the General Secretary at her home address, 15 Marshall Ave., Allegheny, Pa., and copies will be forwarded to same.

From the Old Year to the New.

BY AMOS R. WELLS.

When I pack my trunk to carry
From the Old Year to the New,
I'll leave out the frets that worry==
Thoughts unjust and doubts untrue.

Plans? The trunk would need be double;
Hopes? They'd burst the stoutest lid;
Sharp ambitions? Last year's stubble!
Take them, Old Year! Keep them bid!

All my fears shall be forsaken,
All my failures manifold;
Nothing gloomy shall be taken
To the New Year from the Old.

And I'll pack my choicest treasures==
Smiles I've seen and good things heard;
Mem'ries of unselfish pleasures,
Cheery looks, the kindly word.

Ad! My riches silence cavil!
To the past I bid adieu!
Like a Croesus I shall travel
From the Old Year to the New!

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: ALL THINGS ARE POSSIBLE TO HIM
THAT BELIEVETH. Mark 9: 23.

AIM:—FIFTY NEW SOCIETIES THIS YEAR.

Mrs. J. A. Alexander, Secretary, Crafton, Pa

OUR SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatry, Sialkote, India.

Miss Bertha Houston, Frenchburg, Ky.

Miss Christianita Totten Henderson, North Carolina.

Burning a New Leaf.

Here on the border of this fresh white scroll
The New Year gently bids us to enroll;
Let us begin a faithful record new,
Of thought and word and deed a transcript true;
And may no blot of sin or wrong deface
Its perfect purity.
New Year, what blessing bringest thou?
Oh, for the grace
And strength and wisdom as the days unfold
The beauteous scroll, and the New Year grows old,
To touch with her finer lines the records grand
That through the ages 'gainst our names may stand. —Selected.

The Lord Will Provide.

DR. J. R. MILLER.

Write deep in your heart this New Year's Day, this word of sublime confidence, Jehovah-jireh. It tells you that you can trust God always, that no promise of His ever fails, that He doeth all things well, that out of all seeming loss and destruction of human hopes, He brings blessing. You have not passed this way heretofore. There will be sorrows and joys, failures and successes, this year, just as there were last year. You cannot

forecast individual experiences. You cannot see a step before your feet. Yet, Jehovah-jireh calls you to enter the new year with calm trust. It bids you put away all anxieties and forebodings—"The Lord will provide."

Topic for February Meeting. *Women's Life in Non-Christian Lands.*

Suggested Program.

SILENT PRAYER—for God's blessing upon the meeting.

DEVOTIONAL AND ROLL CALL—Bible reading—The mother of eastern and western women.

Roll Call—Have each member respond with passage of scripture concerning some woman.

TALK—The blighting effect of a non-Christian religion upon childhood.

There is no place for a child in the Mohammedan paradise.—Zwemer

TALK—The effect of the seclusion of women on the social life of a nation.

MAP EXERCISE—Trace the boundaries of the empire of the mother-in-law. Designate the lands in which women eat with their husbands.

IMPERSONATION—by five members, representing the leading religions of the world. Have the young women dressed in costume if desired, and as each tells of the condition of her sisters, she may place before the audience a shield, giving the number of women under the influence of that religion.

DISCUSSION—What ideals of American education for girls should character-

ize education in the Orient today?

SEASON OF PRAYER—for women and children in non-Christian lands.

REFER to Text Book and "How to Use."

WALL MOTTOES—A motto for thought might be the question—Do we, as American women, appreciate our privileges?

ANOTHER—"No Nation rises above the level of its women."

AND—"Women are worthless creatures and soil men's reputations."

"The heart of a woman is given to folly."—Arabic Proverbs.

BIBLE READING—The Mother of Eastern and Western Women.

1. Her origin—Gen. 2:21-22.
2. God's plan for her—Gen. 2:18.
3. Her name—Gen. 3:20.
4. Her marriage—Gen. 2:22-24.
5. Her knowledge—Gen. 3:2-3.
6. Her tempter—Gen. 3:1-4-5.
7. Her first downward step—listened—Gen. 3:6.
8. Her second downward step—looked—Gen. 3:6.
9. Her third downward step—desired—Gen. 3:6.
10. Her fourth downward step—ate—Gen. 3:6.
11. Eve, the temptress—Gen. 3:6.
12. Her sin condemned—Gen. 3:8-15.
13. The curse upon her and her seed—Gen. 3:16.
14. Eve an exile—Gen. 3:22-24.
15. Her children—Gen. 4:1-2-25.
16. God's promise to her—Gen. 3:15.

Notes From the Field.

The members of the Young Women's society of Pittsburg, Kansas, have chosen "Jeannette C. Alter Circle" as the name by which they will be known. They report that all of the twenty members are interested and take part in the program cheerfully and well"—Congratulations on the name—may the members be as active in the service of Christ as is she whose name they bear. See December Women's Missionary Magazine for picture of this society.—Ed.

One of the nicest ways of giving a social in which both old and young can participate, was used by a class of young women in the United Presbyterian Church, Springfield, Ohio. It was announced as a "Toy Social," and each person was to bring a toy or its equivalent in money as admission fee.

One of the girls stood at the door receiving the gifts, another one handed each person, as they entered the room, a little bag containing ten beans. Another one of the girls explained that during the evening everyone who said "I," "myself," or "me," forfeited a bean, and at the close of the evening, the possessor of the greatest number of beans received for a prize, a box of candy beans.

Quite the funniest feature of the evening was a funnel contest. Two strings were stretched from one side of the room to the other, and on each was placed a paper funnel. Two lines were formed on the outside of each string and the first two in each row blew into the large end of the funnel in an effort to get it to the other end of the string first. This was done by all who chose. The winners on each side tried again and the final winner received as a reward, a large bandana handkerchief.

Refreshments consisted of baked beans, sandwiches, pickles and coffee.

As a result of this evening of merriment, a large box of toys, and nearly five dollars in money were received. These things were sent to Mr. and Mrs. J. N. Cotton in Prairie, Alabama, to help make glad some of the dear little children in their school at this season of peace and good will.

Yours,

Normah Park.

Young Women's Share in the Jubilee of Foreign Missionary Societies.

The past fifty years have seen the beginning and marvelous growth of definite missionary work by organized societies of women in America. This Jubilee year an effort is being made to awaken a keener

sense of responsibility toward women in heathen lands, and to increase the joy of service—to enlist fresh energies which will expand into world-wide activities.

No small stir has been made in the churches and communities, favored by a visit from the company of women who have been making a missionary tour of thirty of the principal cities of the East, West and South, beginning at Oakland, Cal., culminating in New York City in the early spring of 1911. There is something inspiring and fascinating in this campaign for the Master, which captivates the imagination of missionary enthusiasts, especially so since young women are recognized as important factors and workers together with God, and belong to an army which is commissioned and commanded to conquer the world. In every city, one session has been devoted to Young Women. At Cincinnati, where the writer had the pleasure of being present, a large company of young women representing various organizations of the city, occupied the front pews of the church at one evening's service.

Something of the breeziness belonging to the prairies and incident to the great West, was in evidence as Mrs. Montgomery, the leader and main speaker, in this unique campaign, wearing few signs of fatigue from a long itinerary, said—"I am following a strenuous life; speaking two or three times a day, often hustling to catch midnight trains, but I am enjoying it all." Space forbids quoting at any length, much that would be of profit to our young friends.

At the close of an interesting address, Mrs. Montgomery pleaded with the young women to take up missionary work and deplored the attitude of parents who refused to allow their daughters to become missionaries. She declared it is not strange that the power of Christianity is questioned when a broken front is displayed toward the enemy. She also questioned whether young women are devoting their lives to the noblest aims; whether society and pleasure offer as much to

young women as religious work, and urged to loftier efforts in furthering Christian interest.

Miss Jean Adams, a Methodist missionary who has given her life and a large part of her fortune to missions in China, where she has made a remarkable record, spoke very interestingly about what young women can do. She not only meets her own expenses, but she established an industrial school for women at Foochow, China, which now has 250 members and is self-sustaining. The women in her school make drawn needle work and large quantities are sent to missionary societies in the United States which sell the work, retain 10 per cent as commission, and send 90 per cent back to the women who make the finery. Miss Adams school pays the United States Government \$5,000 a year in custom duties and about two thousand a year in postage.

Miss Adams returns to her school in January. She has \$20,000 of her own money invested as a working capital and she is giving the Chinese women a Christian education; as they manufacture drawn work, they are taught and committed to Christianity.

Much interest was manifested in the heaps of white silk drawn work, filmy and frothy as sea foam, by admirers and purchasers, as was also the display of literature from the different Church boards.

Much, very much, else could be told of this wonderful meeting. What of the results?

Some cautious and economical soul inquires—how this tour and expenditure of time, money and physical strength serves any purpose not already available. That is a just inquiry, and manifests the same querulous spirit of long ago—"Why this waste?"

It has been the combined judgment of many that this tour has been the most remarkable agency yet devised for arousing the indifferent to missions. It has reached in large numbers at one time and place, many who know little and care less for those who live in lands without the

Gospel, and those already interested have new visions and are brought into helpful contact with both agents and agencies. This idea applied to missions, is the natural sequence of conditions in other walks of life, and is an application of means to an end to the new demands of these busy, strenuous days. Those who have carefully observed this scheme, wish that this first missionary expedition may not be the last, and hope that this remarkable method of missionary propaganda will be repeated.

Young women! you are the basal foundation upon which rests the entire structure of future missionary work. The fact is, that the young, alert, impressionable element in the religious life cannot be kept out of the missionary arena, and there are missionary enterprises being inaugurated in the church today as cheering as they are notable. Young hearts are

being flooded with enthusiasm and love for world-wide missions.

Young friends, do you remember the story of the eaglet that was brought up with a flock of poultry? And that one day the farmer took it up to a high place and held it aloft. Perched on his hands, it turned its eyes toward the daybreak, and with a consciousness of an inheritance almost lost, spread its wings, left the farmer's hands and soared loftily toward the sun. It was an eaglet again, and had a vision of its own.

Young women! find your strength, spread your wings. Faith, prayer and service will make you a mighty power for bringing the world to Christ.

With pleasure, I congratulate you on the year of service past, and upon the outreach and outlook into the New Year of 1911.

Mrs. W. C. Hutchison.

Junior Leaders Department.

Edited by MRS. N. WYLIE STEVENSON, Junior Secretary,
2212 Perrysville Ave., N. S., Pittsburgh, Pa.

The report of a fifteen-year-old Junior Society which came to me recently, should be a stimulus to every Junior leader. It is as follows:

In the fifteen years, 410 different Juniors were enrolled, and the remarkable part was that 201 of these were boys. In addition to the 410 enrolled, fully as many more had attended the meeting from time to time but were not regular members.

Seven hundred and twelve regular Junior Meetings had been held. Former members of the society are in college, others holding useful positions in the world.

In the fifteen years, the Juniors gave the splendid total of \$2,651.00 for missions and other objects. And another remarkable fact is that the superintendents have receipts for every bill and every gift

during the fifteen years, showing that most careful accounts had been kept, and which should be in every Junior Society. There were twenty-eight different Junior Presidents—thirteen boys and fifteen girls; twenty-five different Junior Secretaries—fifteen girls and ten boys. One Junior has not missed a meeting for two years.

An Associate Superintendent was a Junior in this society for seven years, and is now a young business man heartily consecrated to the Master's work. In the fifteen years, the Juniors "made scrap books, hospital fans, comfort bags, sent away picture cards, valentines and good reading matter, sent Thanksgiving and Christmas boxes to the needy, visited the Old Ladies' and Children's Homes, etc." They have paid for a bed in a hospital,

gave two Communion Sets and paid for two windows in Western churches. For eight years they have supported a famine orphan in India, and helped with many other charities we will not enumerate here. Bibles and pictures were given for regular attendance during the year where they were not absent more than once in the year.

This shows the splendid results that can be obtained by methodical, persistent, prayerful efforts on the part of those directing the energies of the Juniors.

One of our pastors tells of the results of ten years' work in the Junior Society of his congregation. He says before the society was ten years old, it furnished the congregation with one Sabbath School Superintendent, one Trustee, one Treasurer, eight Sabbath School teachers and the Assistant Superintendent of the Junior Society.

In one State Christian Endeavor Convention recently, seventeen young men arose, in one session to volunteer as missionaries in foreign lands. All these had been trained in the Junior and Young People's Societies.

Blessed results, you will say, and, dear Junior workers, are these not sufficient to give you great joy and enthusiasm and thanksgiving as you begin the work of the New Year?

And are these results not sufficient to arouse the women of the Church to the importance of training the boys and girls in every congregation for future service?

"I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still
It moved and yielded to my will.

I came again when days were passed;
The bit of clay was hard at last,
The form I gave it still it bore,
But I could change it now no more."

"I took a piece of living clay,
And gently formed it day by day,
And worked it with my power and art,
A young child's soft and yielding heart.
I came again when days were gone,
It was a man I looked upon;
He still that early impress wore,
And I could change it never more."

Junior Leaders Attention

Some months ago the Board took action that *all reports must close April 15th*. This means, Junior Secretary, that if your report reaches me after that date, I cannot embody it in my annual report to the Greely, Colorado, Convention. Unless there is a special effort and co-operation on the part of *all* superintendents with their Presbyterial secretaries, it means a great depletion in our numbers, and not a true condition of our work. With 25 new societies already reported (Nov. 20) with a membership of over 500, and 25 more to be organized before March 31st with 500 more new members, this must be a banner year. **WILL YOU HELP MAKE IT SO?**

Blanks for annual reports will be sent out by February 10th. If the Presbyterial Junior secretary has been changed since the annual report was printed, please notify me before the blanks are sent out.

Twenty-five of the fifty new Junior societies, asked for in my annual report, have been organized. This means over 500 Juniors added to our ranks and brought under training.

Ten copies of the Junior Missionary Magazine for one year, to one address, One Dollar.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

Two regular, and one special meeting of the Board were held during the past month.

At the regular meeting, Nov. 15th, in the Women's Board room, Miss Brown presided, conducting the devotional exercises. Mrs. Porter and Miss McNall led in prayer.

The Home Secretary had reports from Good Hope, Dayton, Ohio, and Spokane missions. Miss Dora McLaughlin, newly appointed missionary to Paterson, N. J., reported 135 calls made during the month, and work progressing nicely. Rev. Renzetti of the Brushton Mission, reported work more encouraging since moving to their new location. A report from Miss Haft of Tama, Iowa, mission, stated Rev. Smith had been invited to preach by the musical leader at all their meetings. He had one wedding and the bride was baptized after the ceremony.

Miss Haft made a Thank-Offering address at Stanwood, Iowa.

Mrs. N. Wylie Stevenson was appointed delegate to attend the Annual Meeting of the Council of Women for Home Missions to meet in New York, Dec. 7th-9th.

The Treasurer was authorized to send balance of \$5,000, promised for the Elizabeth Gordon Home.

Nov. 29th, a special meeting was held in the usual place, with Miss Brown in the chair. Mrs. Yourd led in prayer. The meeting was called for the purpose of considering the application of Miss Anna Howell for position of nurse to Jhelum—also to meet Dr. Winifred Heston of East Jordan, Mich., the new outgoing Medical Missionary to Jhelum. Dr. Phandora Simpson also met with us.

The Foreign Secretary was authorized to secure passage for Dr. Heston and Miss Rena L. Hogg of Aussit, who is

returning to Scotland to spend the rest of her furlough, on the *Mauritania*, which leaves New York for Liverpool Dec. 17.

At the request of Rev. Charles Russell, Secretary of the Association, Miss Finney of Alexandria, was appointed delegate to the Lucknow Conference.

Mrs. Neil of Cambridge, Ohio, contributed \$110 with the request that it be applied toward some memorial for her husband, as designated by board.

Miss Fannie Bradford of Khartum School N., sent a pathetic request that they be allowed to open a new school for girls in Wady Halfa. The request was granted.

Freedmen's Secretary reported that in the recent fire in the dormitory in Chase City, several of our teachers lost everything they had.

Junior Secretary reported 4 new societies in her department—Pleasant Hill church, Cambridge, Ohio, Miss Scott and Miss McKahon, Superintendents; Hebron congregation—22 members—Helen Monach, President; Mt. Hope congregation, Avella, Pa., Mrs. Robt. Harris, Superintendent; Columbus City, Iowa, 25 members—Mrs. Mary Moore, Superintendent. This makes 25 or one half of the number asked for at the St. Louis Convention.

Dec. 6th, the regular meeting was held in the parsonage of the Forest Ave. Church, Bellevue, on invitation of Rev. J. Fulton Wilson, pastor and his mother. Miss Brown was unavoidably detained from attending the morning session and Mrs. Yourd presided, with Mrs. Porter and Miss McNall leading in prayer.

The Thank-Offering Secretary reported that people at Frenchburg, Ky., have contributed \$28 as their first thank-offering.

Treasurer reported receipts for the month, \$5,838.43; disbursements, \$14,618.79.

One new life member, Mrs. (Rev.) W. O. Fisher, Washington, Iowa, was reported.

Mrs. J. C. Alter, formerly Field Secretary, now missionary at Frenchburg, met with us, and presented many reasons why a church organization should be formed in Frenchburg immediately. Rev. James Ferguson has returned from his two week's work among the mountaineers and is enthusiastic about the organization of a church.

Freedmen's Secretary reported all money donated for building annex to hospital at Millers Ferry, has been paid in.

Home Secretary reported Argyle Presbyterian will pay \$300 toward a missionary's salary at Frenchburg this year. Miss Workman began her work in Woodlawn, Dec. 1st. Reports were received from Miss Viglulmo, New York; Mrs. Metcalf, Portland, Ore.; Miss Kilgore, 2nd San Francisco; Miss Wishart, Good Hope mission, Pittsburg and Columbus.

Foreign Secretary received a letter from Miss Ruth Work of Assiut, asking

that her furlough be granted before the time, on account of a break-down in health. This request was granted.

Miss Howell of Braddock, was elected nurse to Jhelum Hospital, and will sail with Dr. Heston and Miss Hogg, Dec. 17th.

The New Kensington Society contributed \$25 to support a child in a bed in hospital.

A delightful luncheon was served by Mrs. Wilson, assisted by three members of the Forest Ave. Missionary society, which was duly enjoyed by the members present, and a rising vote of thanks gave a slight expression of their appreciation.

After being shown through the parsonage and admiring all of its many good points, the meeting adjourned.

Dec. 9th, a reception, in honor of Miss Rena L. Hogg, was given by the Board in the parlor of the Shady Side church. A goodly number of people were there and enjoyed very much the singing of Mrs. Frank Connors, together with the talk by Miss Hogg.

Much credit is due Mrs. Robt. McCague and her daughters of the Shady Side church, for the beautiful appointments and cordial hospitality.

(Mrs.) Ada Kerr Wilson,
Secretary.

List of Leaflets, Prices, etc., For Mission Study of 1911

- Mary Lyon, 2 cents.
- What a Century of Christianity has Done for Women, 2 cents.
- Women Under Ethnic Religions, 5 cents.
- Woman's Obligation to Spread the Gospel, 2 cents.
- In the Zenanas of India, 3 cents.
- Medical Missionaries and Their Work, 1 cent.
- Intercessory Foreign Missionaries, 3 cents.
- Opportunity in East, Responsibility in West, 3 cents.
- Educational Work in Egypt, 2 cents.
- Mrs. Doremus, 2 cents.
- Fidelia Fiske, 2 cents.
- Isabella Thoburn, 2 cents.
- Mary Reed, 2 cents.
- Christianity's Blessings for the Women of Japan, 2 cents.

Chinese Young Women of Today and Yesterday, 2 cents.

Young Women's Place in Missionary Work, 1 cent.

Bible Words on Prayer, 1 cent.

The Great Commission, 5 cents.

Why Study Missions, 2 cents.

The Wonderful Challenge to this Generation, 5 cents.

Urgency and Crisis in Far East, 5 cents.

~~☞~~ If all of the above Leaflets are ordered AT ONE TIME, they may be purchased FOR 50 CENTS; singly, at price as stated. ~~☞~~

Mrs. John A. Crawford,
Literature Secretary,
904 Publication Building,
209 Ninth St., Pittsburg, Pa.

* * *

Be sure to order the entire list of leaflets, price 50c, at once. **DO NOT DELAY.**

Treasurer's Report for month of November, 1910.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. & Parsonage	Ministry Relief	Paym't on Parsonage Loans	Home for Mission's Children	Junior Life Mem- bership	Senior Life Mem- bership	Returned Invest- ments	Contingt Fund	Women's Asso. Work			Magazine Fund	Miscel- laneous	TOTAL
															Orph's Home	Home for Aged People	Col. Hospit			
Albany	25 00	15 00	61 00		31 00	15 00														40 00
Allegheny		52 00																		144 00
Argyle																				15 00
Beaver Valley	5 00	135 00	22 00	5 00	20 00															187 00
Caledonia	25 00	21 00	21 00	11 00	14 00		5 00	7 00											2 00	85 00
Colorado	29 00	100 00	15 00		5 00		5 00													154 00
Des Moines	52 00	272 00	47 00	40 00	29 00	24 00	2 00	5 00											2 00	473 00
Detroit	10 00		13 00																	23 00
Frankfort	45 00		7 00		10 00	36 00	1 00													99 00
Idaho	2 00	25 00			3 00	2 00														33 00
Illinois Southern	8 00	111 00	14 00	6 00	8 00	12 00		1 00											1 00	161 00
Kansas City	5 00	38 00	12 00		6 00															61 00
Los Angeles		15 00																		15 00
Monmouth	5 00	53 00	5 00		5 00		5 00													73 00
Monongahela	28 00	1041 00	147 00		225 00	19 00					10 00									1470 00
Pawnee	25 00		2 00		6 00		1 00													34 00
Philadelphia	25 00	64 00	5 00			3 00														97 00
San Francisco	6 00	5 00	4 00		4 00		4 00													23 00
Sidney	4 00		2 00		2 00		2 00													10 00
Vermont																				15 00
Westmoreland	24 00	43 00	36 00	11 00	15 00	10 00	10 00	5 00												154 00
Dr. J. K. McClurkin		250 00																		250 00
Norris Square S. S., Phila.		125 00																		125 00
W. M. S. Cannonsburg, Greenside ave., Pa.					11 00															11 00
Rent																				9 50
W. M. S., 1st Spokane, Wash.	10 00		4 00		4 00		2 00													20 00
Menefee Co., Ky., School Board			100 00																	100 00
Frenchburg School			70 26																	70 26
Miss Jean K. Denham		275 00																		275 00
Payments on loans							2 47		1302 02											1302 02
Interest	5 00		7 50																57 50	309 15
Items of cents																				50
Total	339 00	2619 00	594 76	73 00	413 00	121 00	39 47	18 00	1302 02	9 50	10 00			237 18				62 50		5388 43

Young Women's Special, \$111.00. Temperance, \$5.00.

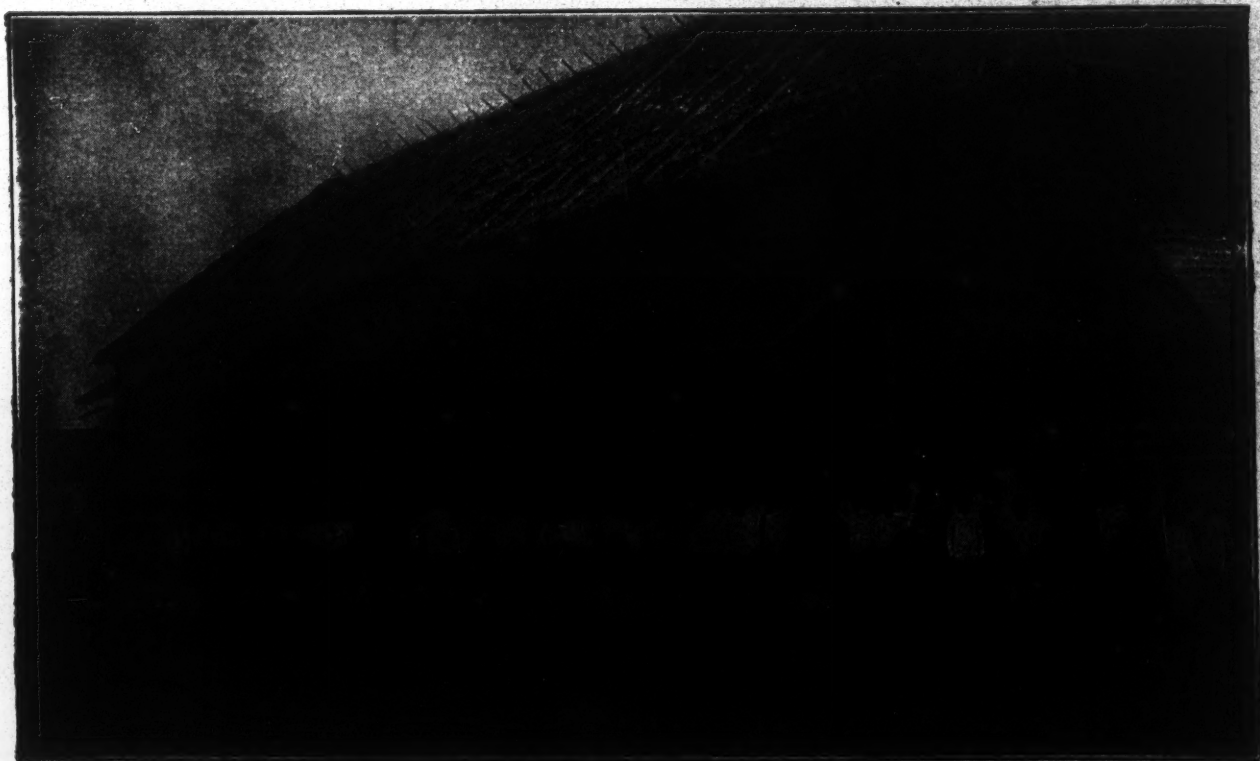
The report of Foreign Visiting Committee Fund will be given in full when completed.

PARSONAGE RE-PAYMENTS—Winchester, Kans., \$111.00: Eighth, Chicago, Ill., 70.50: West Allis, Wis., 50.00: Central Falls, R. I., 69.38: Long Beach, Cal., 60.38: Kansas City, Mo., 55.50: Gas City, Kans., 20.50: Arkansas City, Kans., 83.25: Boynton, Okla., 84.00: Roosevelt, Okla., 16.46: Toronto, Ohio, 55.50: Forest Ave., Bellevue, Pa., 83.25: Second, Topeka, Kans., 47.00: Stafford, Kans., 27.75: East McKeesport, Pa., 63.83: Vandergrift, Pa., 27.50: Third, Des Moines, Iowa, 50.00: Altus, Okla., 41.65: Harvard Heights, Los Angeles, Cal., 60.38.

MRS. J. D. SANDS, Treas. Protem, 123 Roup St., Pittsburgh, Pa.



AN AMERICAN PHYSICIAN (DR. MABIE) AND HER "BABY CLINIC" ON THE CONGO.
(A. B. M. U.)



ONE OF THE AMERICAN SCHOOLS IN THE PHILIPPINES.
"AMERICAN MISSION HEALING AND TEACHING AROUND THE WORLD."



MODES OF TRAVEL IN EGYPT.

The little donkey boys who take Miss Carrie M. Buchanan, principal of Luxor Boarding School, to villages on Sabbath day for Christian work.